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Souvenir of the Sacerdotal Golden Jubilee of the Most Rev. John J. Williams, ...

Bernard Corr

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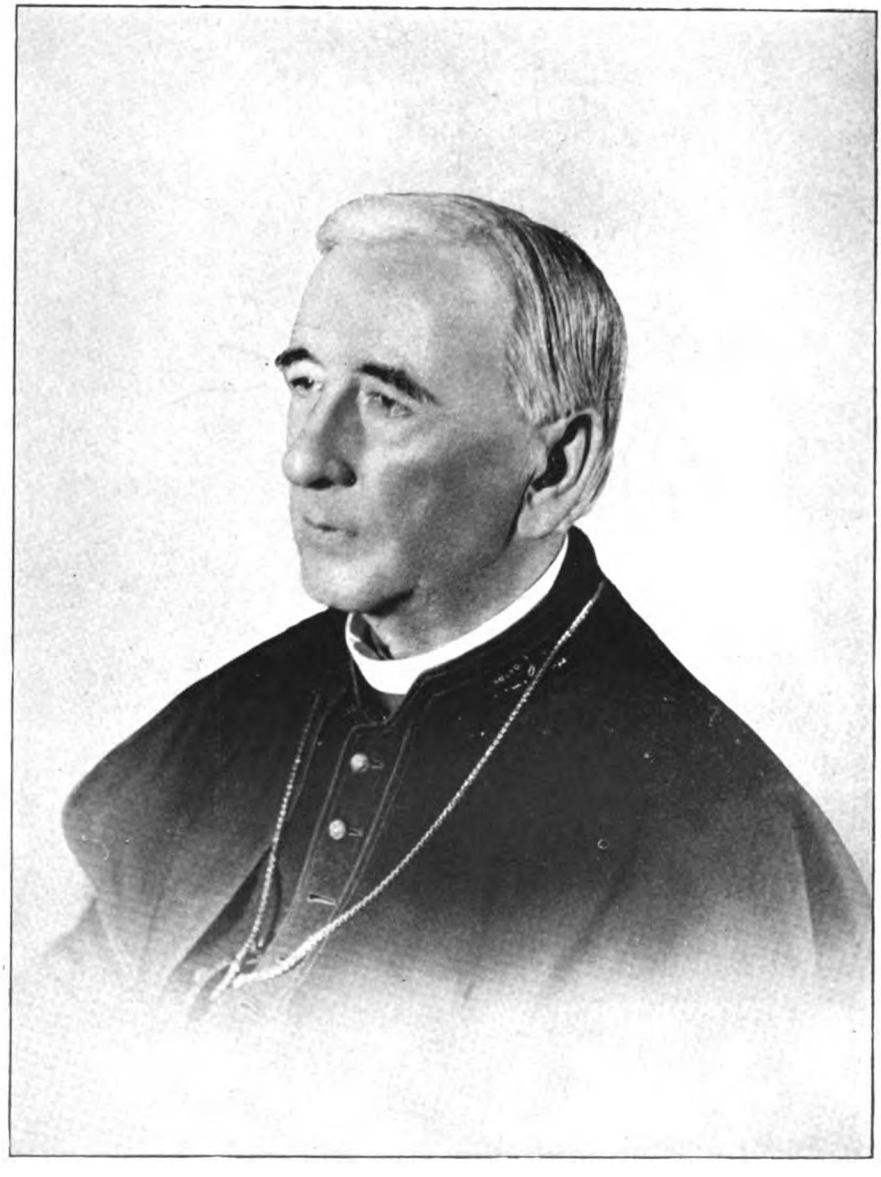

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MOST. REV. JOHN J. WILLIAMS, D. D.,

ARCHBISHOP OF BOSTON.

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SOUVENIR

OF THE

SACERDOTAL GOLDEN JUBILEE

OF THE

MOST REV. JOHN J. WILLIAMS, D. D.,

ARCHBISHOP OF BOSTON,

ON

THURSDAY AND FRIDAY, MAY 16 AND 17, 1895,

With full Reports of Receptions and Presentations
incident to the Celebration.

BERNARD CORR, Editor.

BOSTON:
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286 WASHINGTON STREET,
1895.

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LETTER OF APPROVAL.

The following letter of approval was received from Very Rev. Wm. Byrne, D. D., V. G:—

BOSTON, May 3, 1895.

MR. BERNARD CORR,

DEAR SIR:—I have your letter in relation to preserving in book form the details, sermons and speeches of the Golden Jubilee of Archbishop Williams. The few that have spoken to me about it assume that you are going to do this. I know no person more competent for this work than yourself, and therefore approve of the project in your hands, and will discourage any rival publication.

Yours truly,

WILLIAM BYRNE, V. G.

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ACKNOWLEDGMENTS.

The editor is under obligations to Most Rev. John J. Williams, for approbation and advice; to Very Rev. Wm. Byrne, V. G., for letter of approval and for his valuable supervision of portions of the work; to Rev. R. Neagle, Chancellor, for information and assistance; to Rev. Peter Ronan, of St. Peter's, Dorchester, and Rev. W. H. Fitzpatrick, of Milton, for information regarding the Banquet; to Mr. D. F. Sheehan, for a report of the Young Men's Catholic Association Banquet; to Miss Katherine E. Conway, for a revised copy of her Poem; to Miss Susan L. Emery, for introduction to Solemn Votive Mass; to Rev. Michael Dolan, for account of the Reception in his parish; and to Rev. Mortimer E. Twomey, for revised copy of his Poem.

B. C.

Boston, October, 1895.

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PRELIMINARY ARRANGEMENTS.

The first movement for the celebration of the Sacerdotal Jubilee of the Most Rev. John J. Williams, D. D., Archbishop of Boston, in addition to the religious services which were arranged for by the Archbishop and the priests at the Cathedral, was made by the Diocesan Consultors, who requested Very Rev. William Byrne, D. D., V. G., to call a meeting of the priests of the diocese for the purpose of considering the matter.

In accordance with this request, the Vicar-General issued notices for a meeting of the priests, which was held at the Cathedral on February 14, 1895. The meeting was called to order by the Vicar-General, who was made permanent chairman. Rev. R. Neagle, Chancellor of the diocese, was elected secretary.

At this meeting, a general discussion took place as to the best method of celebrating the great event, and it was finally decided to appoint a general committee, with full powers, to make all arrangements and manage the affair.

A meeting of the general committee was held on February 21. Very Rev. Wm. Byrne was chosen chairman, and Rev. R. Neagle, secretary. After a full discussion, it was unanimously voted to present to His Grace the Archbishop on the occasion of his Sacerdotal Jubilee, a diocesan testimonial, to consist of the united offerings of the clergy and laity of the various parishes. It was also decided to hold a grand banquet in honor of the event.

It was also voted to authorize the Very Rev. Chairman to appoint various sub-committees to carry out the details of the celebration.

The following is a list of the committees:—

COMMITTEE ON DIOCESAN TESTIMONIAL: V. Rev. W. Byrne, D. D., V. G., *Chairman*; Rev. Wm. P. McQuaid, *Treasurer*; Revs. John O'Brien, M. J. Masterson, J. F. Mundy, J. W. Allison.

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COMMITTEE ON ADDRESS: Revs. Thomas Magennis, Geo. J. Patterson, James O'Doherty, Ambrose F. Roche, Michael J. Doody.

COMMITTEE ON BANQUET: Revs. P. Ronan, J. C. Harrington, W. H. Fitzpatrick, D. J. Herlihy, H. A. Sullivan.

ON INVITED GUESTS: V. Rev. W. Byrne, Revs. D. O'Callaghan, P. J. Daly, R. J. Barry, A. J. Teeling, C. T. McGrath, T. Brosnahan of Waltham, T. Brosnahan, S. J., Thos. Magennis, P. Ronan, J. O'Brien, W. P. McQuaid, A. T. Connolly, J. J. Frawley, C. SS. R., W. H. Fitzpatrick.

ON CO-OPERATION OF INSTITUTIONS: V. Rev. J. Hogan, S. S., D. D., T. Brosnahan, S. J., J. J. McNulty, J. J. Chittick, P. J. O'Donnell, W. D. Joyce, O. M. I.

ON LAY CO-OPERATION: Revs. R. J. Barry, P. Ronan, J. T. O'Reilly, O. F. A., Thos. A. Walsh, V. Rev. W. Byrne, D. D., V. G.

COMMITTEE ON PLAN AND SPECIAL FEATURES: V. Rev. W. Byrne, D. D., V. G., Revs. D. J. O'Farrell, L. P. McCarthy, R. J. Johnson, A. T. Connolly, Chas. W. Regan, Fr. J. Ryan.

These committees held several meetings, discussed all the necessary details, completed their arrangements, and submitted reports to a meeting of the general committee on April 4, all of which were adopted.

It was the desire of the committee to have a popular celebration in Mechanics' building, afternoon and evening, but to their great regret it was found impossible to obtain that place or any other hall suitable for the proposed demonstration. After considerable effort, Music Hall was secured for the banquet on Thursday evening, May 16.

It will be seen by the subjoined accounts how zealously the various committees performed their work and how successfully the whole affair was managed. The celebration was the grandest event in the history of the Catholic Church in New England, and was complete and satisfactory in all its details.

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PONTIFICAL MASS

IN THE

CATHEDRAL OF THE HOLY CROSS.

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PONTIFICAL MASS

IN THE

CATHEDRAL OF THE HOLY CROSS.

The Pontifical Mass which was celebrated at the Cathedral of the Holy Cross in Boston, on Thursday, May 16, 1895, in honor of the Sacerdotal Golden Jubilee of the Most Rev. John J. Williams, D. D., Archbishop of Boston, will be long remembered as the most imposing religious ceremony witnessed in New England.

The presence of His Eminence Cardinal Gibbons, and of the Papal Ablegate, Mgr. Satolli, together with eight Archbishops and eleven Bishops, all seated in the sanctuary with their attendants, formed a scene of impressive grandeur never to be forgotten.

The day was cool and bright, and large delegations from the surrounding parishes availed themselves of the privilege of being present.

The front doors were opened at about a quarter to nine o'clock, and the body of the church which was not reserved was quickly filled. The pew holders were admitted by ticket at the Union Park street entrance, and conducted to their seats by the ushers. At ten o'clock every seat was occupied, and thousands were standing in the aisles that were not reserved for the procession. At least six thousand people were in the church before the services began.

Promptly at 10 o'clock the organ pealed forth a processional march, and the long line of acolytes and clergymen emerged from the sacristy.

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The procession as it left the sacristy was as follows:

Processional Crossbearer.
Acolytes.
Sanctuary Choir.
Seminarians.
Fathers of Religious Orders.
Clergymen of the Archdiocese of Boston.
Visiting Clergymen.
Vicars-General.
Monsignors.
Bishops.
Archbishops.
Archbishop Satolli, with two chaplains.
Acolytes.
Archbishop Williams and the officers of the mass.
His Eminence Cardinal Gibbons, with two chaplains.

The processional crossbearer, one of the seminarians, was attired in cassock and surplice, and on either side of him were two acolytes with lighted candles.

Then came fifty acolytes with cassock and surplice, followed by the members of the sanctuary choir.

The seminarians from St. John's Seminary, to the number of 150, came next, with black cassock and white surplice, and the largest gathering of clergymen ever assembled at a religious ceremony in this city came next.

There were over 500 of them, and in the line were the young priests just ordained side by side with the priests who had been laboring in the archdiocese for years.

It was indeed a notable assemblage of priests, and in their robes of cassock and surplice, with the beretta, they presented a most impressive picture.

The vicars-general from the several dioceses came next in order as follows: Very Revs. M. C. O'Brien of Bangor, Me.; J. E. Barry of Concord, N. H.; Thomas Lynch, Burlington, Vt.; Thos. F. Doran, Providence, R. I.; J. Mulcahey, Hartford, Ct.

They were followed by the Monsignors and superiors of seminaries: Mgr. Thomas Griffin of Worcester, Mgr. McMahon of the

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Catholic University at Washington, and Rev. P. J. Garrigan, D. D., vice-rector of the Catholic University at Washington, V. Rev. Chas. B. Rex, S. S., D. D., Pres. of St. Charles' College, Md., V. Rev. E. P. Allen, D. D., Pres. of Mt. St. Mary's College.

Then came the bishops and archbishops, each attended by two priests as chaplains, and in the following order:

Rt. Rev. John Brady, D. D., titular bishop of Alabanda and auxiliary to the Archbishop of Boston.

Rt. Rev. John J. Keane, D. D., titular bishop of Ajasso and rector of the Catholic University in Washington.

Rt. Rev. John S. Michaud, D. D., titular bishop of Modra and coadjutor of Burlington.

Rt. Rev. John J. Hennessy, D. D., bishop of Wichita, Kansas.

Rt. Rev. Henry Gabriels, D. D., bishop of Ogdensburg, N. Y.

Rt. Rev. Michael Tierney, D. D., bishop of Hartford.

Rt. Rev. Thomas D. Beaven, D. D., bishop of Springfield.

Rt. Rev. Matthew Harkins, D. D., bishop of Providence.

Rt. Rev. Denis M. Bradley, D. D., bishop of Manchester.

Rt. Rev. Jas. A. Healy, D. D., bishop of Portland.

Rt. Rev. Louis De Goesbriand, D. D., bishop of Burlington.

Most Rev. Edward C. Fabre, D. D., archbishop of Montreal.

Most Rev. P. L. Chapelle, D. D., archbishop of Santa Fe.

Most Rev. John Ireland, D. D., archbishop of St. Paul.

Most Rev. M. A. Corrigan, D. D., archbishop of New York.

Most Rev. P. W. Riordan, D. D., archbishop of San Francisco.

Most Rev. P. J. Ryan, D. D., archbishop of Philadelphia.

Most Rev. Wm. H. Elder, D. D., archbishop of Cincinnati.

Most Rev. Francis Satolli, D. D., titular archbishop of Lepanto, Delegate Apostolic to the United States.

The chaplains attending Mgr. Satolli were Very Rev. A. Magnien, S. S., D. D., Pres. of St. Mary's Seminary, Baltimore, and Rev. J. Rooker, D. D., the Delegate's private secretary.

Following Archbishop Satolli came twelve acolytes, and then the chief of the hierarchy in the Uuited States, His Eminence James Cardinal Gibbons of Baltimore. He was robed in the scarlet cappa-magna, and wore on his head the scarlet beretta. His train was borne by two acolytes with white surplice and scarlet cassock.

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The chaplains to the cardinal were Very Reverend John Hogan, S. S., D. D., president of St. John's Seminary, Brighton, and Rev. Thomas Shahan of Malden.

Behind the Cardinal came the venerable Archbishop Williams, vested in full pontifical robes. He carried in his left hand the crozier and upon his head he wore the mitre.

By the side of the Archbishop were Very Reverend William Byrne, the assistant priest, and Revs. Nicholas R. Walsh and Edward Connolly, the deacon and sub-deacon of the mass.

As the procession entered the main auditorium of the Cathedral it marched down the side aisle about one-third of the way and then crossed over to the main aisle and returned to the sanctuary.

When the procession reached the sanctuary the priests and seminarians filed into the seats reserved for them just outside. The bishops and archbishops with their chaplains entered and took their places in the sanctuary.

The cardinal occupied the throne at the gospel side of the altar, usually occupied by Archbishop Williams, and on either side of him were his chaplains. The throne was decorated with scarlet, and overhead was hung a canopy of the same color. Opposite, on the epistle side, was the throne occupied by Archbishop Satolli, which was decorated with the papal colors of white and yellow. The papal delegate was attended by his two chaplains.

Archbishop Williams sat on the faldstool at the epistle side of the altar, and the bishops and archbishops occupied seats on the gospel side of the sanctuary.

When all the clergymen and prelates had taken the seats assigned to them, the celebration of the pontifical high mass followed.

His Grace Archbishop Williams was the celebrant; Very Rev. William Byrne, vicar-general, was assistant priest; Rev. Nicholas R. Walsh of the Cathedral, deacon of the mass; Rev. Edward Connolly of the Cathedral, sub-deacon of the mass; Rev. Thomas J. MacCormack of the Cathedral, first master of ceremonies, and Rev. Hugh Roe O'Donnell of East Boston, second master of ceremonies.

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After the first gospel, Very Rev. William Byrne, vicar-general, announced that a cablegram had been received from Pope Leo XIII.

The telegram from the Holy Father to Archbishop Williams read as follows:

"His Holiness again sends his congratulations on your jubilee and the apostolic blessing."

(Signed) CARDINAL RAMPOLLA,
Papal Secretary of State.

PRESENTATION OF THE CHALICE.

Rt. Rev. Louis de Goesbriand, Bishop of Burlington, senior bishop of the New England Province, ascended the pulpit immediately after the gospel, and placing the chalice and paten on the rail of the pulpit, spoke pretty nearly as follows, turning to the Archbishop in the chancel:

MOST REV. SIR:—The bishop suffragans of your province could not forget you, on the occasion of this anniversary of your ordination. They thought that the fittest memorial of this event would be the offering to Your Grace of a chalice, and this chalice they ordered to be made for you in Rome by one of the best artists of that city.

Fifty years ago, my Lord, the martyred bishop who ordained you, presented to you a chalice wherein were wine and a small quantity of water, and the paten or small silver plate on which lay the host, and said to you at the same time, "receive power to offer the sacrifice and to celebrate mass for the living and for the dead." Ever since, almost every day for fifty years, you ascended on the altar and offered the sacrifice especially for those souls which were committed to your care.

The Bishops of New England offer to you their congratulations, and unite with your dear people in returning thanks to God for the grace that has been granted you, and in praying to Him that you may be spared a long time to offer the sacrifice for the souls committed to your charge.

This chalice, my Lord, has a history of its own. Our great and beloved pontiff, Leo XIII., condescended to consecrate it. He consecrated it for the Archbishop of Boston, whom he remembers and loves well. He was not satisfied with saying mass with it, but he consecrated it, following the somewhat lengthy ceremonies prescribed in the pontifical.

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This chalice, then, is a sacred memorial. I hope it will be kept in this Cathedral of the Holy Cross as a token of our esteem and affection, but above all let it be kept in this church as a pledge of perpetual obedience of the Catholics of New England to the successor of Peter. To whom else should we go? He has the words of eternal life.

When the bishop had finished, the augmented choir sang the "Veni Creator."

Rt. Rev. Denis M. Bradley of Manchester, N. H., then ascended the pulpit and preached the sermon of the day.

SERMON BY BISHOP BRADLEY.

"And the people were joyful in the sign of the sanctuary, for the Lord hath made them joyful with great joy; their wives and their children rejoiced; and the joy of Jerusalem was heard afar off." Judith. xvi., 24. Esdras, II., xii., 42.

My Beloved Brethren: You are to-day joyful in the sight of the sanctuary, and the Lord hath made you joyful with great joy; and your wives and your children rejoice; and your joy is heard afar off. And why do you rejoice? You rejoice and are joyful in the sight of the sanctuary, because enthroned within the sanctuary of this church, and affectionately enthroned within the sanctuaries of your hearts, is one who is at this time commemorating the fiftieth anniversary of his elevation to the sacred priesthood of God's church; and for this reason the Lord indeed makes you joyful; and your wives and your children rejoice with you, and the joy of Jerusalem, the joy of Boston, is heard afar off, because Boston is engaged in celebrating the golden sacerdotal jubilee of Boston's parish priest—we will presume to so designate him at this time when we are not dealing with his many and well-deserved more exalted titles and dignities.

Boston's parish priest! What do we understand by a parish priest? We may be permitted to define a parish priest as one to whom is intrusted by competent authority the governorship of a province in Christ's kingdom upon the earth. What, in turn, do we understand by Christ's kingdom on the earth? By it we understand his church, founded and guided by Him, and comprising within itself mankind, redeemed at the price of His precious blood. "Thou wast slain and hast redeemed us to God in thy blood out of every tribe and tongue and people and nation."

This kingdom, then, is that established by the second person of the adorable Trinity, made man. "In the days of those kingdoms," says the prophet, "the God of heaven will set up a kingdom that shall never be destroyed, and it shall stand forever. It shall never be destroyed

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and it shall stand forever because its founder, the God-man, hath promised to abide with it unto the consummation of time, and hence the powers of error cannot prevail against it." But now this kingdom of Christ, composed as it is of men, must have, and in reality has, certain laws for its government, and these laws must be interpreted and executed, and the treasures of the kingdom must be safeguarded and dispensed. The Divine Founder, were he to remain visibly upon the earth among his subjects, might, in his providence and power, have dispensed the treasures of his kingdom, and might have been a law and a guide to his people, but we know that soon after his resurrection, having ascended into heaven, he ceased to appear visibly among men —" while they looked on he was raised up, and a cloud received him out of their sight." Good order, then—yea, justice—required, since he himself was not to remain visibly in the kingdom to be a law and a guide to his subjects, that he should leave in it some authorized representatives of himself.

And such representatives of himself Christ did leave. Who are they? The representatives of Christ in this, His visible kingdom, are the members of His perpetual priesthood, whose duty it is to teach men what they must do and what they must avoid in order to attain to citizenship in His heavenly kingdom, and whose further duty it is to dispense from the treasure house of the kingdom, through the sacraments, the merits of the redemption. "All power is given to me in heaven and on earth. As the Father hath sent me, I also send you." But the representative of the Master in His kingdom must come to his office duly selected, properly equipped and authoritatively appointed. "Neither doth any man take to himself the honor unless he be called as Aaron was. You have not chosen me, but I have chosen you." To His chosen ministers Christ says now, with the same emphasis and distinctness as he did in the past in calling his apostles: "Follow me, I will make you fishers of men. Separate me Saul and Barnabas for the work whereunto I have appointed them."

But they must be properly equipped after having been selected. Saul and Barnabas, having been separated for the work of the ministry, are empowered for the duties thereof, for the apostles praying and fasting, imposed hands on them. So the candidate selected by God for the sacred ministry of the priesthood, receives power and grace to discharge the duties of his sacred office by the sacrament of ordination—by prayer and by the imposition of hands of the successors of the apostles, the bishops of holy church. Neglect not the grace that is in thee which was given thee with the imposition of the hands of the priesthood. I have left thee in Crete that thou shouldst ordain priests in every city, as I also appoint thee. But the Lord, says the prophet, is our God whom we forsake not, and the priests who minister to

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the Lord are the sons of Aaron, and in the new dispensation the priests who minister to the Lord are the sons of the apostles, but the apostles, says St. Clement, have preached to us from Jesus Christ, and Jesus Christ from God. But this duly selected and properly equipped priest of God, in order that he may be received as the representative of Christ, must come to the discharge of his duties properly authorized. Not only did Christ give power to offer sacrifice and to remit sin, but He sent His apostles—go, therefore, teach all nations. Not only did the apostles pray and impose hands on Saul and Barnabas, but they sent them away. How shall they hear without a preacher, and how shall they preach unless they be sent? And the regularly ordained priest, receiving his jurisdiction by apostolic authority, is duty sent by the legitimate successor of the apostles, and being sent, he becomes now, in the broad sense of the word, a parish priest, becomes a governor in a portion of Christ's kingdom on earth.

And what is the priest in his new sphere? What is the priest in action? What should he be in action. He should be, as the fathers write, "another Christ"—for Christ we are ambassadors, God, as it were, exhorting by us. And what was Christ in action? He will tell us in His reply to the disciples of St. John the Baptist. At the time of their coming to Him, He was engaged in preaching and teaching in the cities of Judea—Go, He says, and relate to John what you have heard and seen. The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the gospel preached to them. "And blessed is he that shall not be scandalized in Me." This is the standard.

Judge the parish priest by this standard. Judge him by it as you see him every day under your eyes. Turn on him the full light of the noon-day sun, he will not dread it, but do not forget that he is a man taken from among men, who can have compassion on them that are ignorant and err, because he himself is compassed with infirmity. But tell me, seeing him in the discharge of his duties, contemplating him with an unprejudiced eye, is it not true that he is always found on the side of order and law? Are not his efforts at all times directed toward the uplifting, toward ameliorating the condition of his fellowmen? Is he not the conservative factor in the community? Is he not the centre about which differing and often jarring elements and nationalities are made to coalesce and live in peace and harmony? Is he not in season and out of season, often at the peril of his own life, found to be an eye to the blind, a staff to the lame, an ear to the deaf, a physician and a consoler to the afflicted, a life-giver to the spiritually dead, a father to the widow and orphan, a protector to the outcast and the homeless, a preacher of the gospel to the poor?

And his gospel preaching has for its object what Jesus Christ had in

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the Lord are the sons of Aaron, and in the new dispensation the priests who minister to the Lord are the sons of the apostles, but the apostles, says St. Clement, have preached to us from Jesus Christ, and Jesus Christ from

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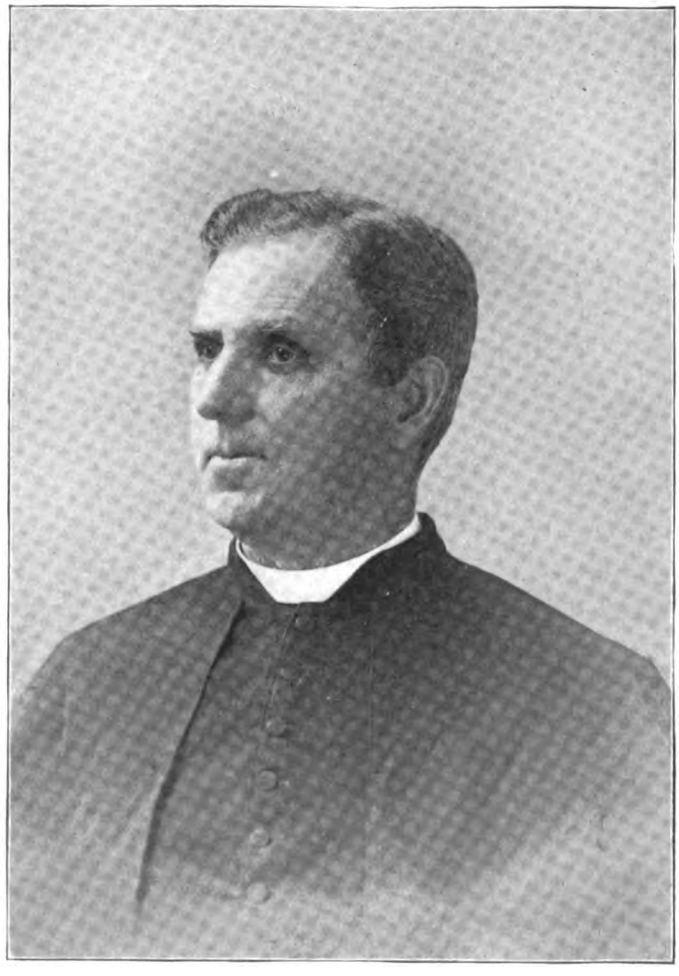

VERY REV. WILLIAM BYRNE D. D.,

VICAR-GENERAL OF ARCHDIOCESE OF BOSTON.

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view in His teaching—that men may have life and may have it more abundantly. Teach all things whatsoever I have commanded you, says our Lord, and these things which Christ commanded to be taught and only which the parish priest does teach, fit man not only for the abundant life of citizenship in heaven, but also for the good citizenship in the commonwealth, for the reason that fidelity to God's law is the best pledge and evidence of fidelity to the laws of the republic. "If any man say I love God and hateth his brother, the truth is not in him." Tell me, then, contemplating the parish priest in action, if this be not his record; if he hath not builded according to the model given by the Divine Master of the kingdom? Do not his works give testimony of him, a testimony, too, which does not fear scrutiny? "Blessed," says the Lord, "are those who are not scandalized in me," but there are those who are scandalized in the parish priest; his motives are questioned, his actions are misinterpreted, he is not infrequently regarded as altogether unworthy of confidence, but may he not say to his traducers, "If I have spoken evil, give testimony of the evil, but if well, why strikest thou me?" And they give no testimony of the evil, yet they strike him.

But, my beloved brethren, let us not delay longer with the parish priest as it were in the abstract; let us consider him in the concrete; let us contemplate him nearer home, let us turn our gaze for a moment on Boston's parish priest, whose golden jubilee we are to-day celebrating. As a citizen, his coming in and going out among you cover the whole period of his life—more than threescore and ten years—as a parish priest his coming in and going out extend over twoscore and ten years. If to-day the stranger within your walls were to ask what mean this elaborate celebration, this universal joy, this manifestation of general good will, you would promptly and properly answer, "Boston is to-day engaged in celebrating the golden sacerdotal jubilee of Boston's parish priest." But were it further asked, "What are his claims to this striking expression of affection and esteem?" you would unhesitatingly answer, "Behold his works, they give testimony of him; they tell you why we rejoice, and why our wives and children rejoice with us—these works declare that the life of our prelate-parish priest is faithfully shaped after the life of the model of parish priests, Jesus Christ. The asylums for the orphans and the foundlings, the hospitals for the afflicted, the homes for the aged poor, the reformatories and houses of refuge for the wayward and the homeless with which his parish is dotted, proclaim that under his care the blind are made to see, the deaf to hear, the lame to walk, and the lepers cleansed."

And, moreover, the poor have the gospel preached to them, preached in the Christian schools and colleges of every grade with which the portion

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of Christ's kingdom intrusted to his supervision is provided, schools which, while aspiring to give, and in reality giving the highest secular training, insist that as the heart as well as the head is a component part of the human being, the training of the heart must receive its due share of attention, if Christian education would be what it should be—a harmonious development of all the faculties of the entire man.

Yea, the poor have the gospel preached to them, mediately if you will, yet in a special manner in that institution, fitting monument to the pastoral foresight and zeal of its devoted founder—the grand ecclesiastical Seminary of St. John, whence issue forth each year a goodly procession of God's annointed ministers, whose duty it is to preach the gospel to the poor and the rich, the learned and the unlearned, the old and the young, in the numerous beautiful and well-appointed church edifices found at every turn. And this gospel teaching, whether heard in the higher or lower school, in the college or in the seminary, in the chapel or in the cathedral, has for its object the bringing of men to the faithful observance of the great command—"Thou shalt love the Lord, thy God, with thy whole heart and with thy whole soul and with thy whole mind and with thy whole strength, and thou shalt love thy neighbor as thyself."

Yes, my brethren, say you with honest pride, behold his works, they give testimony of him, and you add, blessed are those who are not scandalized in him. Blessed are his fellow-citizens who, in contemplating his works—church edifices, educational institutions, charitable and reformatory establishments, well-organized congregations, bodies of orderly and law-abiding citizens—blessed if, while contemplating these, the work of his hands, all of which, or nearly all of which, fifty years ago had no existence, they will conclude, as doubtless, they have long ago concluded, that the labors in season and out of season, the anxieties, the perplexities, the sacrifices incidental to the establishment and carrying on of these works, had no other end in view in the mind of Boston's parish priest than God's glory and the welfare of his fellow-men.

Addressing his fellow-citizens of his native state and city, paternally turning to the devout laity of his flock, and affectionately embracing his devoted clergy who have borne with him the burden and heat of the day, between whom and himself exists that singular bond of union which Christ asked for his disciples, "That they may be one as we also are one;" addressing himself to all, your worthy prelate-parish priest may adopt as his own the words of another great prelate-parish priest, St. Augustine, "What do I wish, what do I desire, why do I speak, why do I sit or stand, why do I live, unless that we may live together in Christ? This is my hope, this is my joy, this is my treasure: I am unwilling to be saved without you."

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Yes, beloved brethren, you rejoice to-day, and the sound of your joy is heard afar off, as assembled about this sanctuary you offer hearty congratulations to, and earnest prayers for, your great and good prelate-parish priest. And may we not say that the sound of your joy has penetrated even to the heavens, and that the refrain is there taken up by the prelates who have received consecration at his hands, by the priests who were exalted by him to their sacred dignity, by the consecrated religious who have pronounced their vows in his presence, by the orphans whom he has sheltered, by the afflicted whom he has comforted, by the penitents whom he absolved—all singing their hosannas and thanksgivings, and sending up to the throne of grace petitions for the happiness and peace on earth and the eternal peace and happiness in heaven of Boston's parish priest.

And, wise and venerable prelate, united with your devoted clergy and devout laity and esteemed fellow-citizens, permit us, your brethren in the episcopate, some of us your children in God, and the venerable clergy of every jurisdiction, to offer sincere congratulations on this memorable occasion, and to pray the Prince of Pastors, whom you so faithfully serve and imitate, to spare you yet many years, and to grant that when the time will have come that in his providence he summons you to lay aside the pastoral staff, you may merit to hear from him, "Well done, good and faithful servant, because thou hast been faithful over a few things, I will place thee over many things; enter into the joy of thy Lord."

At the close of the mass, Archbishop Williams bestowed the papal benediction upon the congregation, and at about 1.30 o'clock the ceremonies came to a close.

After the mass the prelates, including the archbishops, vicars-general, superiors of seminaries and monsignori, were the guests of Archbishop Williams at the Episcopal residence.

The priests and seminarians took luncheon at the Working Girls' Home on Harrison avenue.

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CLERGYMEN PRESENT.

The following is as complete a list as could be obtained of the clergymen present at the mass, in addition to those previously mentioned:

Rev. J. E. Millerick.
J. C. Caisse.
J. O. Genest.
John M. Chmielinski.
D. Renaudier, S. M.
D. O'Callaghan.
M. J. Murphy, O. S. A.
James J. Chittick.
T. J. Mahoney.
J. A. Daly.
T. L. Flanagan.
Charles A. O'Connor.
L. J. O'Toole.
M. J. Leonard.
J. F. Mundy.
James A. O'Rourke.
Edward J. Moriarty.
William J. Corcoran.
Michael H. Geary.
Joseph H. Cassin.
H. J. Mulligan.
H. T. Grady.
Michael O'Brien.
W. A. Ryan.
John T. O'Brien.
James A. Doonan, S. J.
M. Janisson, S. M.
F. Remy, S. M.
J. A. Donnelly.
J. C. Harrington.
Patrick Masterson.
P. H. Grenier.
D. J. Collins.
M. T. Boylan.
Daniel J. Keleher.

Rev. J. H. Harrigan.
H. P. Smyth.
D. C. Riordan.
P. H. Callanan.
N. J. Murphy.
L. Lamothe, O. M. I.
A. Marion, O. M. I.
P. M. Feat, O. M. I.
L. N. Forget, O. M. I.
James J. Keegan.
M. Ronan.
R. C. Wakeham, S. S.
J. C. O'Hara.
J. E. Cronley.
Francis J. Butler.
George J. Patterson.
T. J. Mahoney.
M. J. Flaherty.
John J. Shaw.
John J. Harkins.
Daniel J. Gleason.
John F. Ford.
Albert Laporte.
Daniel S. Sheerin.
P. Ronan.
Henry A. Walsh.
P. J. A. Lynch, O. S. A.
Thomas A. Field, O. S. A.
M. J. Byrne, S. J.
James Gambera.
Joseph Pandolfi.
R. J. Quinlan.
John S. Cullen.
Chris. T. McGrath.
John I. Lane.

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Rev. Thomas I. Coghlan.
John J. Farrell.
William O'Brien.
Patrick J. Daly.
Thomas Magennis.
P. A. McKenna.
V. Astorri.
Thomas F. Cusack.
James A. Walsh.
William D. Joyce, O. M. I.
J. A. McCauley.
James J. Fitzgerald.
Leo J. Knappe, D. C. L.
Francis X. Dolan, D. D.
Arthur T. Connolly.
P. J. Sheedy.
J. J. Dacey, O. M. I.
Thomas F. McCarthy.
Thomas F. Brannan.
J. H. Lyons.
W. H. McDonough.
P. J. Hally.
A. J. Hamilton.
Francis Walsh.
L. J. Morris.
James H. O'Neil.
Garrett J. Barry.
W. H. Fitzpatrick.
Francis X. Burke.
Frank J. Ryan.
T. W. Coughlan.
D. O'Callaghan.
Michael Clarke.
B. F. Killilea.
F. J. Glynn.
J. B. Parent.
Francisco V. de Bem.
Charles W. Regan.
J. J. McGuane.
J. H. McAvoy.
M. J. Welch.

Rev. Robert Johnson.
P. J. Supple, D. D.
F. W. Maley.
John M. Mulcahy.
John B. Halloran.
J. J. Ryan.
J. J. Coan.
M. J. Doody.
I. P. Egan.
James Farrell.
T. J. Murphy.
William Orr.
James McGlew.
Charles F. Cowen.
John A. Sheridan.
F. A. Brogan.
N. J. Merritt.
J. B. Labossiere.
H. J. Madden.
Charles F. Donahoe.
Walter J. Browne.
Fr. Camillus, O. S. F.
James B. Troy.
James J. McCarthy.
M. T. McManus.
Phillip F. Sexton.
George A. Lyons
M. J. Lee.
J. J. McNulty.
M. J. Lavelle.
Thos. Scully.
John O'Brien.
J. J. Kelly.
J. F. Heffernan.
John F. Kelly.
M. J. Owens.
Patrick H. Riley.
William J. Dwyer.
James N. Connolly.
Sylvester Malone.
L. S. Walsh.

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Rev. D. J. Sullivan.
P. Colman.
M. J. Sullivan.
James Lee.
G. A. Rainville.
A. J. Pimentel.
M. J. Masterson.
D. J. O'Farrell.
J. J. Healy.
John J. Garrity.
J. L. M. Levesque.
John J. Gilday.
D. P. Scannell.
T. F. McManus.
J. M. Donovan.
W. H. Ryan.
John M. Gallagher.
M. F. Crowley.
E. J. Fagan.
Gerald Fagan.
John H. Griffin.
J. F. Hamilton.
M. F. Flatley.
Thomas Norris.
James O'Doherty.
D. J. Herlihy.
James F. Stanton.
D. H. Riley.
D. P. Crimmins.
E. Godin, S. M.
J. N. Jacques.
J. F. Broderick.
William A. Keating.

Rev. J. F. Kelleher.
J. V. Tracy.
J. H. Holloran.
A. J. Rossi.
A. J. Teeling.
Michael Dolan.
Timothy Brosnahan. S. J.
M. J. McCall.
T. B. Lowney.
J. P. Bodfish.
J. F. Cummins.
M. F. Delaney.
F. S. Wilson.
J. J. O'Brien.
D. F. Sullivan.
C. H. McKenna, O. P.
Thomas J. Conaty, D. D.
J. J. Downey.
V. Borgailli, O. S. F., Miss. Ap.
Charles Logue.
J. W. Galligan.
P. J. Walsh.
P. J. O'Donnell.
Peter C. Quinn.
E. J. Curtin.
J. H. Fleming.
M. T. McManus.
Richard S. Burke.
L. W. Slattery.
M. E. Begley.
J. J. Driscoll.
William P. McQuaid.

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MUSIC OF THE MASS.

GRAND ORGAN SOLO . . . . . Batiste
Mr. Kugler.
INTROIT . . . . . G. Capocci
Sanctuary choir.
KYRIE . . . . . Haydn's First Mass
GLORIA . . . . . Haydn's Second Mass
GRADUAL . . . . . Klein
Sanctuary choir.
"VENI CREATOR," composed expressly for the Golden Jubilee. De Seve
M. Deslouis of Paris.
CREDO . . . . . Haydn's First Mass
SANCTUS and BENEDICTUS, Messe Solennelle, . . Gounod
AGNUS DEI . . . . . Hummel's Mass in E-flat
POST COMMUNION . . . . . Gounod
Sanctuary choir.
"VIVA LEONE" . . . . . Gounod
"THE HEAVENS ARE TELLING," . . "The Creation."

The chorus contained one hundred and fifty voices. The soloists were Miss Elizabeth Clahane, soprano; Mrs. Annette McMunn, alto; Mr. Michael J. Dwyer, tenor, and M. Deslouis, bass. Mr. J. Frank Donahoe presided at the organ. Mr. Alfred De Seve, director.

The arrangements at the Cathedral were almost perfect, and everything moved along smoothly. Rev. Henry A. Sullivan, the rector, had full charge of looking after the arrangements and to the carrying out of the religious ceremonies.

The seating of the immense congregation was in charge of Mr. Nicholas M. Williams, the sexton of the cathedral, who was assisted by the following ushers; Bernard Corr, Daniel J. Doherty, Thomas J. Gateley, John J. Quinn, Daniel F. Ryan, Joseph A. Sheehan, Paul Holleran, Michael Brown, J. Holleran, John Carroll and Edward Kelley.

The Cathedral Court of Foresters also served as ushers in the body of the church.

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DESCRIPTION OF THE CHALICE.

The magnificent chalice which was presented to Archbishop Williams is a work of art. It is studded with precious stones, is about twelve and one-half inches in height, and of gothic design. The cup is surrounded for nearly three-quarters of its height by an elaborate device of filagree work in relief, the conception of which is most beautiful.

Between the cup and the base is a four-cornered knob, at the extreme ends of which are four rare and beautiful jewels.

All are deeply set in gold. One is a ruby of remarkably fine color, another a sapphire, the third an aqua marine and the fourth an amethyst. Each one is perfect in color and cut. The knob is delicately chased in relief.

The crowning beauty of the whole work is the base. This contains, in the place of the ordinary medallion, eight pieces of mosaic work in blue and white. One represents the Annunciation, the forms being perfect in color and expression. Another represents the crucifixion, the cross, Christ nailed to it, with Mary and St. John at the foot on either side in prayer.

Another is a likeness of the Pope, perfect in every detail. Another, an emblem of the sacrament, contains two doves, some roses and bunches of grapes, so perfect that they seem to stand out in bas-relief.

The passion is represented by a ladder, with roses intertwined.

The eighth piece is a clear, white column, a scourge and some palm leaves. The most remarkable thing about these pieces of work is the fact that the particles of stone used are almost imperceptible to the human eye, and, when firmly put together, present the appearance of a solid piece.

The maker of the chalice was A. Tanfani of Rome, who produced the wonderful cross of Christ, which Pope Leo presented to Bismarck some years ago, and which cost eight thousand dollars.

The chalice is a splendid tribute of the bishops to their Archbishop, and shows the esteem in which he is held by them.

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BANQUET

TENDERED TO

HIS GRACE ARCHBISHOP WILLIAMS,

BY THE CLERGY AND LAITY,

IN HONOR OF HIS

SACERDOTAL GOLDEN JUBILEE,

IN MUSIC HALL,

THURSDAY EVENING, MAY 16, 1895.

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BANQUET

TENDERED TO

HIS GRACE ARCHBISHOP WILLIAMS,

BY THE CLERGY AND LAITY.

The banquet tendered to His Grace the Archbishop by the clergy and laity of the archdiocese on the evening of the sixteenth of May, in Music Hall, was a fitting close of a memorable day. Seldom if ever was there such a brilliant spectacle presented in that hall, which has held many notable gatherings, and never before was there such a blending of ecclesiastical and secular dignitaries in this city.

The decorations were artistic, appropriate and highly patriotic. From floor to roof was seen a profusion of streamers, sunbursts, banners and mottoes, everywhere commingling the ideas of religious and national sentiment.

Above the platform was a large and finely executed crayon portrait of Archbishop Williams, and just below were the figures "1845-1895," indicative of his fifty years' fidelity to sacerdotal duty. In the central space, over the main part of the auditorium, was suspended the American eagle, while on every side were seen the emblems of American national spirit.

Highly impressive as were the decorations, and deeply interesting and animated as were the thousand diners at the tables and the bright gathering of ladies in the galleries, it must be admitted that the most suggestive scene was the line of honored guests in the front row of tables upon the platform, embodying the highest dignitaries of the Catholic church on this continent, mingled with the representatives of the state, the city and the nation.

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The clerical and civil dignitaries who occupied places at the table of honor on the platform were seated as follows:—

His Grace Archbishop Williams.

On his right were:	On his left were:
His Eminence Cardinal Gibbons	Apostolic Delegate, Mgr. Satolli.
Gov. Greenhalge.	Alderman Allen.
Archbishop Elder.	Archbishop Ryan.
Archbishop Riordan.	Archbishop Corrigan.
Archbishop Ireland.	Archbishop Fabre.
Archbishop Chapelle.	Bishop Lawrence, Episcopal church.
Bishop Harkins.	
Bishop Tierney.	Bishop Bradley.
Bishop Michaud.	Bishop Beaven.
Vicar-General Wm. Byrne.	Bishop Gabriels.
Very Rev. John B. Hogan, S. S.	Bishop Brady.
Mr. T. B. Fitzpatrick.	Rev. Thos. Magennis.
	Rev. P. Ronan.

At the other tables on the stage were the following members of the clergy and laity:

Rev. Dr. Magnien, S. S.	Rev. J. J. McNulty.
Rev. Dr. F. S. Rooker.	Mr. J. F. Scott.
Mr. Frederick P. Vinton.	Mr. W. D. Quint.
Rev. J. F. Mullaney.	Rev. Robert Johnson.
Rev. P. J. Harkins.	Hon. W. F. Courtney.
Rev. P. J. Flatley.	Rev. Michael O'Brien.
Monsignor Thomas Griffin.	Rev. A. J. Teeling.
Rev. Christopher T. McGrath.	City Solicitor J. J. Hogan, Lowell.
Rev A. J. Rossi.	Rev. J. C. Harrington.
Rev. Edward Allen, D. D.	Rev. W. H. Fitzpatrick.
Rev. William P. McQuaid.	Rev. L. J. Morris.
Rev. John Flatley.	Rev. J. O'Doherty.
Mr. W. H. Lincoln.	Very Rev. J. E. Barry, V. G.
Rev. Timothy Brosnahan.	Rev. Richard Neagle.
Rev. John Hogan, S. S.	Very Rev. M. C. O'Brien, V. G.
Hon. Patrick Maguire.	Very Rev. Thomas F. Doran, V. G.
Rev. Dr. E. Winchester Donald, of Trinity Episcopal church.	Very Rev. C. B. Rex, S. S. D. D.
	Rev. H. A. Sullivan.
Rev. Richard J. Barry.	Mr. James Jeffrey Roche

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REV. PETER RONAN,

PASTOR OF ST. PETER'S CHURCH, DORCHESTER.

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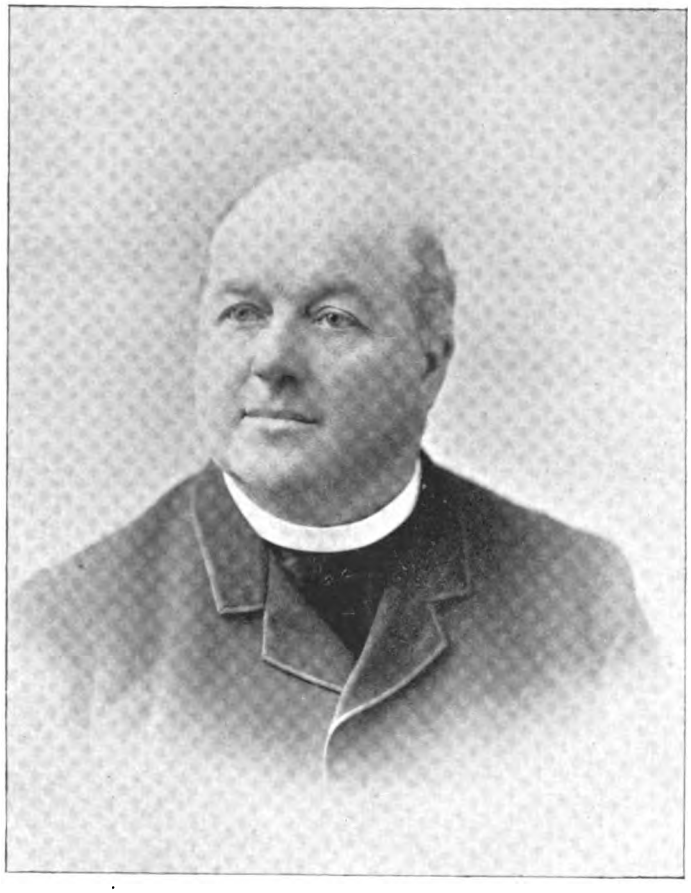

REV. PETER RONAN,

PASTOR OF ST. PETER'S CHURCH, DORCHESTER.

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Mr. Daniel J. Doherty.
Hon. Charles F. Donnelly.
Mr. James W. Dunphy.
Mr. C. P. Donahoe.
Dr. Michael Gavin.
Postmaster Jeremiah W. Coveney.
Mr. William H. Baldwin.
President of the Common Council, Christopher F. O'Brien.
Gen. A. P. Martin.
Hon. J. F. Fitzgerald.
Col. Cyrus Page.
Mr. E. A. McLaughlin.
Mr. E. A. Grozier.
Very Rev. J. A. Mulcahy, V. G.
Hon. Thomas N. Hart.
Col. Charles H. Taylor.
Rev. D. C. Moran.
Rev. W. A. Power.
Very Rev. Thos. Lynch, V. G.
Rev. H. P. Smyth.
Mr. Joseph O'Kane.
Mr. J. M. Galvin.
Rev. Timothy Brosnahan, S. J.
Rev. James N Connolly.
Rev. P. J. O'Donnell.
Rev. John M. Garnier.
Rev. Thomas Scully.
Rev. Dr. McQuirk.
Rev. John O'Brien.
Rev. Dr. T. J. Conaty.
Rev. M. J. Lavelle.
Rev. Denis O'Callaghan.
Rev. Thaddeus Hogan.

The guests appeared upon the platform punctually at six o'clock, and at that time nearly every seat in the body of the hall was filled by the clergy and laity to the number of nearly one thousand, The dignitaries were greeted with loud applause, and after Divine blessing being invoked by Archbishop Williams, all gave attention to the sumptuous feast set before them.

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MENU.

Relishes. Tomatoes. Cucumbers. Olives.

Oysters. Bluepoints on Half-Shell.

Soup. Consomme. Mock Turtle.

Fish. Surprised Salmon.
Mashed Potatoes.

Entree. Sweetbread Croquettes.
French Peas.

Releve. Filet de Boeuf, Mushroom Sauce.
String Beans.

Roast. Philadelphia Capon.
Potatoes Delmonico. Asparagus.

Punch a la Besse.

Game. Broiled Squab.
Dressed Lettuce.

Entremet. Baba with Sauce.

Dessert. Nesselrode Pudding. Fancy Cakes.
Fancy Ices. Strawberries.
Crackers. Cheese.
Cafe Noir.

Fruit. Cigars.

P. & J. Besse, Caterers.

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POST PRANDIAL.

Address of the Clergy, . . Rev. Thomas Magennis.
Address of the Laity, . . Mr. Thomas B. Fitzpatrick.

MUSIC—"Auld Lang Syne."

"Response of the Archbishop."

MUSIC—"Viva Leone."

"Our Holy Father," Leo XIII,
The Apostolic Delegate, Mgr. Satolli.

MUSIC—"Hail Columbia."

"The Commonwealth," His Excellency, Governor Greenhalge.

MUSIC—"Holy God."

"The American Hierarchy,"
His Eminence, James Cardinal Gibbons.

MUSIC—"Star Spangled Banner."

"The City of Boston," . . His Honor, Mayor Curtis.

"Home Sweet Home."

The post prandial exercises were opened by Rev. Peter Ronan, rector of St. Peter's, Dorchester, who acted as toastmaster of the evening.

INTRODUCTORY REMARKS BY REV. P. RONAN.

Venerable Prelates, Reverend Fathers, Your Excellency, Ladies and Gentlemen:

It is now my privilege and pleasing duty to call your attention to the intellectual and better feature of our festivity. From the pleasures of the banquet table, I invite you to the enjoyment of true sentiment, that shall fittingly convey our tribute of respect and honor to our venerated and beloved Archbishop. The presence of this vast assembly on this occasion, the representative character and sincere enthusiasm of the guests, are indeed an eloquent and worthy tribute to our Archbishop. But they are not enough. No mere external display, however great, will satisfy the emotions of our hearts on this historic occasion. It is especially by eloquent phrase that we desire to offer our tribute of friendship and love to the noble prelate, who has been to us all, priests and laity alike, a safe guide, a kind father, a wise counsellor and a true exemplar of the faithful shepherd. We desire further to recognize in the burning words of eloquence, the great

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fact, that in the fifty years of his priesthood, we behold the beautiful white flower of a blameless life. It is but natural that we should first listen to the address of the clergy of the diocese. Their loyalty and devotion towards their Archbishop, have sustained and encouraged him in all his works; their spirit of self-sacrifice and willing obedience has been the safe foundation upon which he built his fondest hopes. The Archbishop of Boston has always placed the greatest confidence in his clergy and he has never found them wanting. Without wishing further to detain you from the enjoyment of the good things which others have prepared for you, I will now ask one of the most worthy and respected of our number, the Rev. Thomas Magennis, to express to Archbishop Williams the cordial sentiments of his priests, on this the festal day of his Golden Jubilee.

Father Ronan's remarks were warmly applauded.

Rev. Thomas Magennis, P. R., of St. Thomas church, Jamaica Plain, then delivered the following address:

ADDRESS BY REV. THOMAS MAGENNIS.

Most Reverend Archbishop: — The priests of the archdiocese of Boston avail themselves of this happy occasion,—the fiftieth anniversary of your ordination to the priesthood, to offer to you a renewal of their pledge of love, gratitude and loyalty.

This can be no novelty to you, as you are aware that we have frequently honored ourselves, by similar expressions of filial affection and confiding trust. We do so again to-day, and in this public manner, because we wish to emphasize the fact, that the bonds of love which bind together the Archbishop of Boston and his clergy, grow stronger with age, and never were greater, closer, stronger than they are to-day.

Our experience tells us that our implicit confidence in you as our leader has never been misplaced. As priests of this great archdiocese, we assume to ourselves the glory accruing from your deeds. You have fulfilled the great trust imposed upon you with a fidelity, a zeal and an earnestness, that has ever commanded, and does now, the esteem and good will of all your clergy. We know, as nobody else can know, that in conquering difficulties that appeared almost insuperable, in the day of victory you ceded all the glory to us. When these difficulties seemed practically insurmountable, it was then that we felt your strong arms around us, urging us to renewed effort and ultimate success. If to-day, the diocese of Boston enjoys a degree of temporal and spiritual prosperity far surpassing the most sanguine

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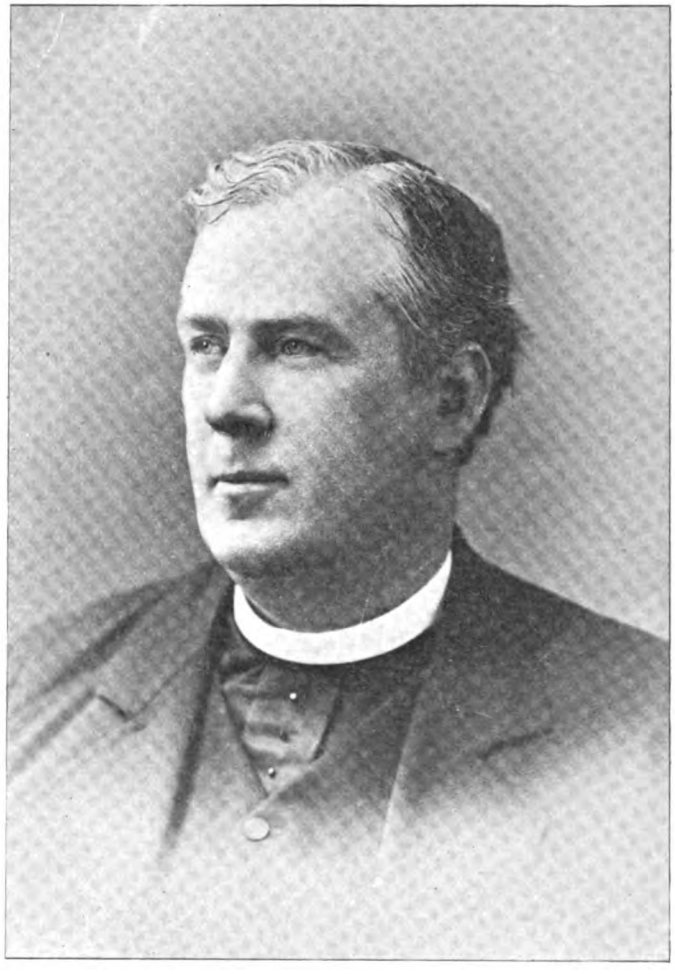

REV. THOMAS MAGENNIS,

PASTOR OF ST. THERESA'S CHURCH, JAMAICA PLAIN.

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expectations of those, who, with you, fifty years ago, began to labor here in the ministry, we cannot but attribute that success in great part to yourself.

Your career has been marked in indelible characters as one of sincerity, integrity and courage. Assiduously devoted to the advancement of the diocese in every good work, you have labored with a vigor, a discretion, and a consequent success, that marks the careers of great men. None so well as we know how you have neither quailed nor failed in the performance of any duty, nor, what is of quite as great importance, ever found it necessary to step outside your sphere, to perform your whole duty as either priest, bishop or archbishop.

Your deeds are incomparably greater than if they had been heralded to the world with the blare of the trumpets of fame. To-day discloses to us, and much more so, to those outside the diocese, the real magnitude of the work you have accomplished, so quietly, so silently, that we ourselves are amazed at its proportions.

In the present limits of the archdiocese, there were at the time of your ordination 25 priests, 13 churches, 2 schools, 5 religious, 1 asylum, 16 orphans, and a Catholic population of less than fifty thousand. To-day there are 421 priests, 187 churches, 1,208 religious, 97 schools, 35,800 pupils, 10 asylums with 1,230 inmates, and a population of 590,000. When we consider that not one of the 337 diocesan priests now exercising the ministry under your jurisdiction dates his ordination before your own, and that of the 1,053 diocesan priests now in the province of New England, you are the sole survivor of those who fifty years ago were working here for the salvation of souls, the greatness of your work appears before us in all its magnitude. We are not surprised to hear that these great and good works have made you well-known, far beyond the boundaries of your own archdiocese, even at the throne of the Vicar of Christ, and have placed you here at home on a pedestal of at least equal plane with that of the most distinguished of the American hierarchy, as your colleagues in the Archiepiscopate attest with unanimous voice to-day.

As a native of the city of which you are now the Archbishop, you have not escaped the watchful eye of the public, who to-day with one voice proclaim your praise without distinction of creed or sect. From the extremest limits of the diocese, in unison with the congratulations given here to-night, there resounds one, deep, unanimous, spontaneous shout of greeting, louder than the salvos of cannon, the outspoken sentiment of the love which clergy and laity cherish in their hearts for their revered Archbishop. They know full well that the present enviable conditions of affairs is largely due, giving full credit to all who have had any part in the work, to your promptness

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of perception, your sound judgment, and your unalterable determination to labor solely for the best good of all.

It is because of duty faithfully performed, danger bravely met, and the diocese honorably served that we love you. Your wisdom in counsel, prudence in action, and warmth of friendship and sympathy in time of trouble and adversity, bind you to us with ties that can never be severed. With a strength born of the task that confronted you as a young bishop, nothing has ever been able—not even the highest honors in the gift of the Church—to tempt you to deviate a particle from the path of duty that opened before you. In the young, strong, and heroic years of your early episcopate, your powerful example inspired the inexperienced young priests who, all untried, undertook as your helpers, the great work of building up this diocese. Prompted by your counsel and generous help, their work has prospered, and speaks for itself. It was not in vain that you sat at the feet of the genial Fenwick, and the magnificent Fitzpatrick, and learned from them of the saintly Cheverus, for there is too much evidence in your career that you imbibed from each of them that which made them great.

With this rare endowment of personal qualities, it is not to be wondered at, that your name is associated with all that is good and great in the history of the Archdiocese of Boston. You are only gathering to-day the rich harvest of a people's love, such as has had no rival in the history of the church in America. Co-extensive with the area of the diocese, is this sentiment, surging in waves of acclamation from every point, and culminating in this crowning act of public salutation.

Fifty years of full manhood, passed in the work of the ministry, in labors which never lessened, but increased, as new dignities and honors were imposed upon you, is a career of which but few men have been the actors.

We are aware that you have always shunned public recognition of your services. But we feel that this is the time, and this is the place, to impersonate you, and, taking a retrospective glance through the past half century of your life, and noting well what Boston was then and is now, to say, as seldom it has been given to man to say more truthfully, "I have built me a monument more lasting than bronze." A monument that shall outlive the days of this generation; one which shall inseparably link the name of Williams with that of Boston. Most earnestly do we pray that the ore is not yet mined from which shall be forged the chisel that shall inscribe your epitaph. And even after it is written, the bronze will corrode, the marble will crumble, the pigment will fade, and the inscription become dim with the lapse of time, but the deeds of your half century of priesthood will still survive, and tell to future generations, of the noble characteristics of the first Archbishop of Boston.

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Three score years and ten have very naturally lessened, but not enfeebled your indomitable energy. In the exercise of filial love, we pray that many years may elapse ere we may be called upon to part with you. These added years we wish for you, pray God they be not few, can do little more in our estimation, than burnish to a dazzling lustre, the already phenomenal life, not alone of years but of works, whose golden jubilee we celebrate to-day, with hearts that vibrate with emotions of filial joy. You are in truth our father, our beloved, revered and venerated father. As loving children we gather around you to-day, to crown your venerable brow with a wreath of laurel, symbolic of the victory earned by the long and arduous work of half a century of priesthood, and also with a garland of love expressive of our undying affection for you.

Your priests, all of them, penetrated with these sentiments, are ready now, as always, to follow wherever you may lead. With hearts overflowing with thankfulness that we have been permitted to take part in the festivities of this jubilee day,—praying that He whom you have served so well has in store for you a crown of glory, in comparison with which these expressions of affection and esteem, however sincere and heartfelt, must appear but as tinsel,—accept, dear Archbishop, the renewed and earnest pledge of the love, the reverence, and the loyalty of the priests of the Archdiocese of Boston.

Father Magennis' scholarly address was received with strong marks of appreciation.

The reverend toastmaster next introduced Mr. Thomas B. Fitzpatrick, as follows:—

INTRODUCTION.

One of the principal features of our evening's celebration, and one which is most pleasing to the Archbishop, is the presence of the laity in such large numbers. The laity of the Archdiocese of Boston have always been justly proud of their Archbishop and it is needless for me to say, that the Archbishop has been proud of them. During the years of his successful adminstration, the laity have faithfully stood by him in all his undertakings, and by their zealous and active co-operation, as well as by their many noble sacrifices, have lightened his burdens and smoothed his path of duty. The Archdiocese of Boston stands to-day in the front rank of the great dioceses of the country, and there is no one who will more readily admit than the Archbishop himself, that the laity did well their part in placing it there.

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In view of these facts, it is but just and proper, that the laity should be heard from on this occasion in a formal manner. And who can more fittingly voice their thoughts than the gentleman who enjoys to the fullest extent, the respect and esteem not only of his own people, but of his fellow-citizens of every nationality, Mr. Thomas B. Fitzpatrick.

ADDRESS BY MR. THOS. B. FITZPATRICK.

YOUR GRACE:—It is a consciousness of the dignity of the great event commemorated to-night, and the responsibility of fittingly representing the Catholic laity of the Archdiocese of Boston in their relation to it, that causes me to regret my own incapacity to do either of these considerations that measure of justice to which they are entitled, and were it not for my confidence in your own kindly forbearance, and my dependence upon the charitable judgment of my fellow-laymen, consistency would urge me to shrink from a position honored with such environment, and such great obligations.

It is with this feeling that I accept, with grateful acknowledgments the honor of presenting to you in behalf of the Catholic laity the affectionate congratulations and sincere good wishes which fill all our hearts to night, —bidding us rejoice and thank God for his goodness in preserving your life to celebrate this fiftieth anniversary of your ordination to the priesthood, and prompting the prayer that you may be spared to your faithful people for many years yet to come.

We are fully aware that during your long and faithful stewardship you have received too many evidences of the lasting esteem of the Catholic laity to need any formal assurance of the joy and thanksgiving which animate the hearts of nearly six hundred thousand Catholics in your Archdiocese on this occasion, but it is natural that these loving sentiments should seek and find expression in this grand Jubilee, and be mingled with the tributes of affection and devotion lovingly tendered you by the hierarchy, the religious orders, and the representative Catholic societies.

Need we wonder that these expressions of loyal devotion are so universally manifest, wheh we reflect upon the sources which imperceptibly prompt them?

Fifty years of labor and self-sacrifice; fifty years of faithful service ministering to the spiritual needs of the people; fifty years of patient study, of unremitting toil, of constantly increasing responsibilities and patiently borne trials; fifty years earnestly devoted to the strengthening of the spiritual edifice in which the care of salvation of souls has been the constant inspiration and solicitude.

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I envy not the time nor the condition of men's hearts, when such motives and sacrifices as these would fail to command the most grateful acknowledgments.

Safely might we interpret such unwelcome symptoms as not only derogatory to nature's noblest impulses, but as evidences of the decadence of true religious sentiment and a foretaste of a civilization burdened with false conception of real greatness and the noblest of self-sacrifices.

Respect for authority, for law and order, for the representatives of municipal, state, and national councils, admiration for the statesman, honor for the soldier, and gratitude towards the philanthropist, are evident manifestations of well-ordered society and denote an intelligent appreciation of the best fruits of advanced civilization.

While glorying in the compliment which this testimony gives to our day and generation, we are reminded by this magnificent spectacle, and by the demonstrations of joy and gratitude, which have kindled in thousands of hearts to-day, that the glorious cause of religion has its champions too, its heroes and its administrators, whom all are proud to honor.

His Excellency the Governor is here to extend the congratulations of our glorious Commonwealth, and thus continue the traditions of good will so graciously begun in this very city by the cordial friendship which existed between President John Adams and the saintly Cheverus, who afterwards became the first Bishop of Boston.

His Honor the Mayor tenders the courtesy of the city, and the most eminent representatives of the hierarchy as well as many distinguished laymen have come not only to offer their tributes of respect to Your Grace personally, but to honor the holy cause of religion which you represent, and to testify that there is no earthly dignity to compare with that which has been sanctified by a true life of sacrifice in God's holy service.

Such service is admirably pictured by the eminent writer Lecky, who reproaches modern historians for undervaluing "the civilizing and moralizing influence of the clergyman in his parish, the simple, unostentatious, unselfish zeal with which he educates the ignorant, guides the erring, comforts the sorrowing, braves the horrors of pestilence, and sheds a hallowing influence over the dying hour,— the countless ways in which he allays evil passions, softens manners and elevates and purifies those around him."

We know how appropriately this eloquent tribute of Mr. Lecky's applies to your ministrations, whether as any assistant priest directly after your ordination, for ten years at the old Cathedral under Bishop Fitzpatrick, or during your pastorate of nine years at St. James, Albany street, the latter part of which you were honored with the more important duties of Vicar-General of the diocese.

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To invest these precious memories with the charm and pathos which personal recollections alone can impart, it would only be necessary to listen to the grateful testimony of any of your old parishioners, whose hearts and voices are filled with tender emotion, when they relate those happy experiences.

To them this day has a peculiar significance of joy, and they are to be congratulated upon a relationship which thus links your earlier ministrations, in which they were direct beneficiaries with your present administration of the great Archdiocese of Boston.

This span of time, while marking an important chapter in the history of the Catholic Church in New England, is rich with its treasures of experience and suggestion for Catholic effort in the future. In it, we, of the Catholic laity, recognize our share of the responsibility reflected by the lessons of the past, and by the duties and opportunities of the present and future.

We realize that the Catholic faith is a common inheritance, intended by its Divine Founder to serve a common end, and that it is the most priceless legacy we can transmit to our children and their posterity.

Accordingly we recognize of what inestimable value it is to the entire Catholic body and indirectly to the whole community to have its affairs administered with wisdom and zeal, qualities we are happy to say which have signally characterized your official connection with the Church from the very outset to the present day.

The faith has come to us through trial and sacrifice,—the victor of a thousand battles, being at once the source of conflict, and the shield of defence, and meriting from all its adherents a love and unflinching devotion that should not be shaken by the storms of prejudice or grow dormant through personal apathy. So closely are its triumphs interwoven with this glorious event that it is impossible to speak of one without making direct reference to the other, but we are aware, your Grace, that it is in keeping with your spirit of self-sacrifice, to seek your delight to-day, not in any merits of your own, but rather in the victories of the Church you have so zealously and wisely labored to serve and to consecrate these memories entirely to its glory.

Indeed the humblest of us cannot reflect upon these festivities without mentally drawing two pictures—one portraying the Catholic Church in the Diocese of Boston, when our venerable Archbishop commenced his mission work fifty years ago, and the other representing the Church in the great archdiocese of to-day.

As has been so well said already in the address by the clergy, the Catholic population in the present limits of the Archdiocese in 1845 was [illegible]

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sand, with thirteen churches and twenty-five priests, one college, one asylum and two schools.

With this small number of churches to accommodate a sparsely settled population, our fathers and mothers, especially in country districts, often walked several miles to mass, and many of us can remember that owing to the absence of churches and the scarcity of priests, the scattered ones of the faithful thanked God for the privilege of being able to assemble even once in every four or six weeks to assist at the Divine Sacrifice,—not in a magnificent church with grand altar and comfortable pews, such as we enjoy to-day, but rather in a little room in the unpretentious house of some Catholic villager.

These were not the only difficulties, however, which Catholics encountered at that time. Religious toleration was a principle almost unknown in our land, and certainly its beneficence was seldom accorded to Catholics at any rate.

Our faith was openly ridiculed, our people discriminated against in every walk of life, and even the safety of our churches at times became a matter of serious concern.

It hardly becomes this joyous occasion, however, to dwell upon this dark side of the picture, so we will briefly turn to the sunlight of a brighter era introduced into the life of the Church within the past fifty years, but more particularly during the time of your own episcopate.

As was substantially stated in the former address, instead of a Catholic population of fifty thousand as in 1845, we have five hundred and ninety thousand to-day; instead of thirteen churches and twenty-five priests, there are one hundred and eighty-seven churches and four hundred and twenty-one priests. Add to this equipment the Diocesan Seminary with its one hundred and thirty theological students; eight academies, seventy-one convents, ten asylums, eight hospitals, and ninety-seven schools accommodating thirty-five thousand children.

When we consider this marvellous growth, we cannot but thank God for the accomplishment of such great work under your wise administration, and in our admiration exclaim, in the apt words of the poet:—

"His name a great example stands to show
How strangely high endeavors may be blest
Where piety and valor jointly go."

The Working Girls' Home stands as a splendid monument of your kindly thought for the temporary or permanent accommodation of young women who seek employment in the city, but whose homes are elsewhere. Under

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the admirable management of the Grey Nuns, it well deserves the reputation it has, of being what you intended it to be, the counterpart of the Christian family home.

Not less encouragingly has your kind interest been shown towards the Carney Hospital; the hospitals in charge of the Sisters of St. Francis; the Home for Destitute Children; the Consumptives' Home; St. Mary's Infant Asylum; Working Boys' Home, and the Houses of the Angel Guardian, the Good Shepherd, and the Little Sisters of the Poor.

Without attempting to elaborate on works of this kind, suffice it to say that their beneficence in one form or another is felt throughout the archdiocese, and thus an invaluable service is afforded the entire community.

When attacks have been made upon our faith by thoughtless or designing men who differ from us in religious creed, you counselled forbearance and charity, and the gospel of peace which you have thus proclaimed by word and example, and which in turn has been voiced by your faithful clergy, is fruitful in the promise it gives that this spirit of brotherly love cannot fail to be reciprocated by all fair-minded men, and prove the strongest weapon to disarm prejudice and vindicate the right.

This far-reaching, conservative and peaceful influence has not only dominated Catholic councils and been a guiding inspiration to Catholic thought and action throughout the archdiocese, but has commanded the admiration of able and thoughtful minds irrespective of creed, and this grand jubilee is made additionally impressive by the reception of the most cordial expressions of good will from press and people representing the best sentiment of our entire community.

We congratulate you that this auspicious event takes place at a time when our glorious country is favored with the blessings of peace, and when the inseparable bond of the United States—typified by one flag and one constitution, is stronger than ever. As the permanence of this bond of union depends upon the integrity of American citizenship, and as this quality of citizenship is hopeless without religion and morality as a basis, we can appreciate the wholesome influence of the Church in its relations to the best interests of the country, as well as in its relations to the eternal affairs of man.

In measuring the responsibilities of your sacred office by this high standard of requirement, knowing how heroically you consecrated your life's work to it, how faithful you have been to duty, to God's holy service, and to the betterment of society, we rejoice that you have been spared to see this day, and to pray that our Heavenly Father may grant you many more years of life and health, to continue your ministrations in your chosen field of labor.

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To one whose life has thus been sanctified in the Master's service, well might we utter the sentiment so beautifully expressed in the words of Longfellow :—

"Oh, what a glory doth this world put on
For him who with a fervent heart goes forth
Under the bright and glorious sky and looks
On duties well performed and days well spent."

After the conclusion of Mr. Fitzpatrick's address, which was warmly applauded, the audience rose and sang "Auld Lang Syne," accompanied by the orchestra.

When His Grace the Archbishop rose to respond to the two addresses, the assemblage at the tables stood up and gave three hearty cheers. The ladies in the galleries joined in the greeting by clapping of hands and waving of handkerchiefs, and the whole presented one of the most inspiring scenes ever beheld in any public hall in Boston. It was a hearty outpouring of a united flock to their beloved and revered prelate.

During the applause, which was continued several minutes, the Archbishop stood with bowed head before the enthusiastic audience and was visibly affected. After silence was obtained, His Grace spoke in a clear voice without notes as follows :—

ARCHBISHOP WILLIAMS' RESPONSE.

I must say that this is the noisiest time I have had in fifty years. In response to the addresses which come to me from the clergy and the laity, I wish to say to my clergy what I have always said to them, and, as the speaker has so well expressed it, I have always had confidence in them and have relied upon them ; and they, I believe, have had confidence in me, and felt that they could rely upon me. If I do not know the laity so well, it is because for the most part my companions were among the clergy ; I seldom had time to make other acquaintances. My usual company was my clergymen, and it was with them I found my happiness.

On the different occasions when they found an opportunity to give expression to their feelings, these same thoughts have been expressed. And I have expressed myself then as now. But still these expressions may be

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made stronger as years go by, because my feelings of trust, sympathy and union with the clergy are stronger as I grow older; and if I shall have a few years longer, I think our mutual relations will approach perfection.

Without the clergy, what could the bishop do? Without officers what can a general do? He has to work through them, and unless they have confidence in him and know that he relies upon them, no good work can be done. But where the headworker has good men under him, who trust his guidance and rely on his fairness and justness, and seek his assistance in need, they will do good work, as all of you who have worked together know well.

And the laity seeing the good understanding between the head and the clergy, and finding that nothing is asked of them but what is fair and just, they will work in union with the clergy, as does the clergy with the bishop. That has been the way in this diocese in my time; and I say without boasting, honestly, that the clergy and I have worked well, and we have worked well with the laity; all three together have worked in union for the good that has been done during these last twenty-nine years.

We have asked nothing of the laity to which they have not responded; and we have not asked the clergy to do anything which they found unreasonable. The greatest trouble was not to urge them on, but at times to prevent them from going too fast.

As it is said that it is easier to steer in swift waters with a good wind than when the wind is sluggish and the water dull, so it is in the diocese. If you have men who are sluggish, without energy and who are not desirous to work, it is hard to have your work well done. But when you have officers who are simply looking for occasions to do good work, and all the men under their lead are helping and assisting them in every way, then it is not hard to carry on work successfully. Under such circumstances what is wanted is a leader with a cool head.

To both the laity and the clergy I can give the full meed of praise, without flattery to either. As to the offering they have made to me at the time of this celebration, of which they have said nothing in their modesty, I thank them for it, and I shall consider it a trust to dispose of, and I know both the clergy and the laity will be well satisfied with the use I shall make of it.

And I have to thank my old friends in the name of the diocese, all of whom come to do us honor. In the first place, I have to thank His Eminence Cardinal Gibbons. He has given us a very strong exhibition of his friendship; he has shown his friendship before in a great many ways, but on this occasion he had taken his passage to visit the city of Rome and our Holy Father; yet when he received his invitation he put off his voyage for fifteen days.

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He left Baltimore at the beginning of the week, came here to our celebration, and sets sail from New York, without even again seeing his friends in Baltimore. We are, therefore, deeply indebted to him, as is also the whole archdiocese. His kind conduct toward us, and the honor he has done the Archdiocese of Boston, will always be held in grateful remembrance.

To our distinguished guest, the most reverend apostolic delegate, beside being welcomed for his personal worth, for his talents, for his dignity, he comes to us, representing him who to us is the highest on earth, not only the highest, but the dearest; and to him, therefore, as representing the Holy Father, we wish to pay that honor, respect and affection which our esteem and gratitude suggest.

In addition to all this, we have to thank the Holy Father himself, for his kindness to us and to this diocese of Boston in past years; we have to-day to thank him in a more special manner. You all have heard how he was kind enough to consecrate the chalice which the bishops of this province intended to give me. But he also said mass himself with it, before it came to me; and now to-day, this afternoon, we have received from his hands a letter especially addressed to myself, and also a letter from his cardinal secretary, and with it a golden medal in honor of our celebrations of this day.

Our hearts, therefore, must be full of gratitude to the Holy Father for his gracious attitude toward us, and we all join in asking his illustrious representative to present to him, our filial affection and thanks, for the honor he has conferred upon this diocese, and myself personally. So far as I know, I have done nothing to deserve this special mark of favor, nothing more at least than any of my brethren of the episcopate. Yet he has shown it, and our gratitude will ever go out to him, to-day and to-morrow, and in the future.

We thank, also, through His Excellency, Gov. Greenhalge, the good old Commonwealth of Massachusetts—a Commonwealth which has made itself memorable in our country, a Commonwealth with its own peculiarities, somewhat cold and stern, but to her children who know her well, is warm of heart. Whatever qualities she may lack, she has inherited a precious one from old times, and that is, respect for religion. Men may ignore the existence of God, or of any providence in this world, they may not belong to any denomination, but it has not yet become fashionable in this state to proclaim to the world ones lack of faith, and no man need be ashamed anywhere in Massachusetts to declare that he is a Christian.

As in the human body, there are times when humors take possession of it, so even in the good old Commonwealth the humors of the political body will show themselves. But remember, the old constitution of Massa-

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chusetts is too strong to let them grow up and prosper. And as the strong constitutional man will in time—in a few days—throw off the humors that are troubling him, so it has been in the past, and so I trust it will be, in our own State of Massachusetts.

Again, we are happy to have our city of Boston represented, on this occasion. I love the old city of Boston. I was born there when it was only the town of Boston.

When I first remember it, it was a city of lanes, alleys, courts and crooked streets; now we have the greater Boston, turned into a beautiful city. I have always lived in it, except while in college studying. From the time I was born, up to the present, I have never left it for long, and I love it above all cities. I am accustomed to its ways, I know many of its people, though I am not acquainted in the last few years with many of those who govern the city. I remember when I was a boy, I knew all the Catholics of the city—they all went to one church.

When I was in the Cathedral, and afterwards when I was in other churches, I knew everybody who was a Catholic. When I was pastor of St. James, I knew them all there; but since I have been a bishop it has been impossible for me to know one-hundredth part of those I care for, work for, and love.

And at the end of this glorious day for me, I have heard a great deal more than I think I deserve. A great deal of what has been done has been kindly attributed to me, when I have only been part of it, as I am only a standard-bearer, and have been, for twenty-nine years.

And when you salute the standard-bearer you salute all those who fought with him. He helps them, but he did not do all the work. They did it with him. But as he represents the whole of them and he gets the honor and they are sometimes forgotten. Yet if he is a sensible man he will know how to take his part of it, and give due measure of praise to those who were perhaps ignored at the time, but yet took part in the work which has made his ministry fruitful.

And now having kept you so long, I have only to ask of Almighty God to save the whole country from future disturbance, to preserve us in union, to look down with favor upon our province of New England, to save our good old Commonwealth of Massachusetts—and, one word more, to give a especial grace to dear old Boston.

The Archbishop was interrupted several times in the course of his remarks with bursts of applause, and when he finished, the vast auditorium again resounded with hearty cheers.

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The ode to the Pope, "Viva Leone," was sung by a quartette, consisting of Messrs. M. J. Dwyer, J. J. Herrick, Lon F. Brine and Sig. D'Andria, under the direction of Mr. Chas. E. McLaughlin, organist of St. Peter's Church, Dorchester.

Father Ronan then came forward, and after announcing the first toast, "Our Holy Father, Leo XIII," he introduced the Apostolic Delegate, Most Rev. Francis Satolli, in the following remarks:—

INTRODUCTION.

In all our ecclesiastical festivities, our thoughts naturally revert to our Holy Father, the great and Saintly Pontiff, Leo XIII. During his remarkable pontificate, he has frequently given us the strongest proof of his paternal care, deep solicitude, and earnest desire for the happiness and welfare of our beloved country. If Leo XIII had done nothing more in our behalf than to have given to us his great pastoral letter on the perplexing question of capital and labor, he would have placed us under a debt of eternal gratitude to him. I have no hestitation in saying that in honoring Leo we are honoring a true friend of America, and that we are honoring, besides, a great Pontiff, who is battling for the rights of conscience, civilization and true liberty, the world over. We are most fortunate in having with us on this festive occasion, the personal representative of the Holy Father, the Apostolic Delegate. Although but a few years in our midst, he has won our affections by his profound learning, goodness of heart and his true patriotic sentiments for our country. The longer and better we know him, the more we respect and esteem him, and appreciate his eminent fitness for his high office. I have the very great pleasure of presenting to you the Apostolic Delegate, Mgr. Satolli.

An enthusiastic reception was given to the Apostolic Delegate, when he rose to respond. He stood a few minutes surveying the audience and then read the letter from Cardinal Rampolla, Secretary of State to the Holy Father, of which the following is an abstract:—

I take great pleasure in transmitting the letter and gift of the Holy Father on the occasion of your Sacredotal Jubilee. At the same time I am pleased to avail myself of the opportunity to extend my own congratulations to you, and my hope that you will be long preserved to labor for the welfare of your diocese.

Mgr. Satolli next read the Pope's letter of congratulation, of which the following is an exact copy, and presented the gift:—

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POPE LEO'S LETTER.

Venerabilis Frater: Salutem et Apostolicam benedictionem. Labores, quos annis amplius triginta, ex quo Bostoniensem Ecclesiam moderaris, pro Dei gloria et animarum salute exantlasti, virtutesque, quibus in exemplum ornaris, iure tibi creditorum fidelium devinxere voluntates. Quam ob rem optato eis accidit ut præclara propediem sese offerat occasio, quam nacti nova tibi caritatis observantiæque suæ præbeant documenta. Etenim, vitæ usuram benignissime largiente Deo, quinquagesimum sacerdotii tui natalem proxime celebraturus es, plaudente simul Archidioecesi universa cunctisque Provinciæ Bostoniensis sacrorum Antistitibus fausta apprecantibus. Nos, qui prudentiam tuam cum suavitate in pastorali munere gerendo iamdiu planeque novimus, abstinere nolumus quo minus tibi fausti diei celebritatem gratulemur, simul debita te commendatione honestantes, cuius testimonium sit aureum numisma quo te donamus, simul Pastorem Summum Christum implorantes ut diu te incolumem commissi gregis utilitati servet.

Præcipuae autem benevolentiae Nostræ testem cælestiumque gratiarum auspicem Apostolicam benedictionem tibi tuæque fidelibus Archidioecesis amantissime in Domino impertimus.

Datum Romæ apud S. Petrum die XXX Aprilis anno MDCCCXCV, pontificatus Nostri decimo octavo.

LEO P. P. XIII.

Venerabili Fratri
Joanni Josepho,
Archiepiscopo Bostoniensi,
Bostoniam.

[TRANSLATION.]

Venerable Brother: Health and Apostolic blessing. The labors which for more than thirty years while ruling the Church of Boston you have borne for God's glory and the salvation of souls, and the virtues shining in you as an example have justly bound to you the hearts of the faithful under your charge.

Wherefore to their delight it happens that within a few days a glorious occasion presents itself upon which they seize to offer you fresh proofs of their affection and reverence. For now, God in His loving kindness having given you length of days, you are soon to celebrate the fiftieth anniversary of your priesthood amid the rejoicing of the whole archdiocese and the good wishes and prayers of the bishops of your Province. We, knowing well for a long time past your prudence and kindliness in fulfilling your pastoral office, are unwilling to let the celebration of the happy day pass without Our congratulations, and the honor of well merited commendation,—of which let the gold medal we give you be a token,—while at the same time We implore Christ, the Chief Shepherd, to preserve you long in unimpaired health and strength for the well-being of the flock committed to your charge.

And now in special proof of Our good-will and as a foretoken of heavenly graces, We most lovingly in the Lord impart to you and the faithful of your Archdiocese the Apostolic blessing.

Given at St. Peter's in Rome the 30th day of April, A. D. 1895, the eighteenth year of our pontificate.

LEO P. P. XIII.

To Our Venerable Brother
John Joseph,
Archbishop of Boston,
Boston.

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The letter and gift of Pope Leo XIII. to Archbishop Williams, despatched from Rome on May 4, arrived in Boston late on the afternoon of the 16th inst. Through the courtesy of Collector Warren and Postmaster Coveney, both were brought to the hall in time for presentation at the banquet.

The present is a large and beautiful gold medal, one of those struck in 1893 to commemorate the Golden Jubilee of the Pope's own consecration as a bishop. On one side is a medallion of the Pope bearing about it the inscription: "Leo XIII., Pont. Max. an XVI." On the other side is a representation of an episcopal consecration. Hovering above the head of the candidate is a dove, the symbol of the Holy Ghost, and encircling the whole is the inscription, "Quinquagennalibus Episcopalis Consecrationis, XIX Februarii, MDCCCXCIII."

The medal was inclosed in a plush case on which the papal coat-of-arms is worked.

Mgr. Satolli's address, which had been translated into English, was read by his secretary, the Rev. Dr. Rooker, as follows:—

MGR. SATOLLI'S ADDRESS.

I do not believe that I ever better fulfil the intention and desire of the Holy Father, Leo XIII., than when participating in the joyous festivities attending the celebration of the jubilee of an American archbishop or bishop, and representing by my presence the Supreme Pontiff and giving voice to the sentiments of loving congratulation with which he rejoices in the happy completion of so many years spent in the service of God and his Church.

For, if the Pope, in the fulness of his power and of his apostolic care, share with every bishop, in union with the Holy See, the joys as well as the sorrows of this life, he feels a special interest in the fortunes of the American episcopate. This interest he has clearly and solemnly expressed in his last encyclical to this country, making his own the words of St. Gregory: "My honor is the unimpaired vigor of my brethren. Then I am truly honored when to each one due honor is not denied."

How deep and sincere is the affection of the Holy Father for the venerable Archbishop of Boston, I myself can bear witness. Five years ago, when for the first time the Pope sent me to this country, after having charged me to bear his paternal salutations to the most eminent Cardinal Archbishop of

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Baltimore, and to all the bishops who should be united in that city for the celebration of the centenary of the American hierarchy, he added that there also I would meet Archbishop Williams, and in words of love and deepest affection bade me express to him his highest regard and special esteem.

This particular esteem and affection find new expression to-day in the letter and gift which the Holy Father has sent to the beloved Archbishop on this occasion of his Golden Sacerdotal Jubilee.

To me this special sympathy and love which the Pope feels for Archbishop Williams is most natural and reasonable, when I consider in how many ways the work and life of Leo XIII., when he was Archbishop of Perugia, were similar to the life and work of the Archbishop of Boston.

Archbishop Pecci governed the diocese of Perugia from 1846 to 1878. His administration covered a period filled with the vicissitudes of war and revolution, and consequently with the gravest difficulties. Through them all, like a good navigator, he guided the bark of his diocese, saying little, but doing much, guarding always the best interests of his charge, promoting its welfare, improving its conditions, both temporal and spiritual, caring for every parish, watching over its seminary, increasing the number of institutions for the education of youth of both sexes, as well as those dedicated to the works of sweet charity, so that his diocese abounded in all these goods works, most of which he either founded or enlarged and improved.

As regards the parishes, I can certify that during his episcopate he either restored or built anew every church in his diocese, and that he repeatedly visited them in person, fostering everywhere the parochial associations erected for the administrative and religious well-being of the Church. He succeeded, too, in forming about him a body of clergy, all of whom were of his own diocese, educated and trained in his own seminary, which he labored to make equal to the largest and best in Italy.

What specially characterized this work was his ardent desire that the teachers and professors of sciences and letters and philosophy and theology in his seminary should be formed from the body of his own clergy, and in the carrying out of this desire he filled his diocese with priests not excelled in all Italy in piety and learning, nor in true ecclesiastical spirit and zeal.

He himself presided at all the examinations, and every year held public exhibitions, in which the students were obliged to demonstrate what progress they had made in their studies. At these exhibitions theses in science, philosophy and theology were sustained by the young men and the victorious were rewarded with prizes. His interest in their work was unremitting and personal, and I can remember how he used to come unex-

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pectedly into the seminary, go about unannounced, visiting the rooms, encouraging by his kind interest the young men at their work.

I myself have often thus been visited by him and found myself helped over difficulties by his unlooked for assistance. The success of his relations with his clergy came greatly from his careful regard of that rule given by St. Bernard in his letters to Pope Innocent II.: "Let the bishop be careful, as he should be, that his clergy be not deprived of their just rights. Let peace reign among them. Let them curb those of ill will that they may not rise against their own pastor. Above, all, let there be peace."

Cardinal Pecci, during the time of his episcopate in Perugia, passed through two revolutions; the first, from '47 to '50, and the second, which began in '50 and lasts yet. In the midst of the difficulties and dangers which beset him, he made it his rule to maintain inviolable the great principles of the Church's rights, while striving in practice to arrive at such arrangement as would be best and possible. For this reason his own person was never violated, and even by the enemies of the Holy See, if he was not loved, he was at least respected, and he succeeded in obtaining concessions which no other in Italy could have got.

Thus Divine Providence, by thirty years of episcopate, prepared him to be the Supreme Pontiff for this ending of the nineteenth century, and from the narrow limits of a diocese has transferred him to a field of action which embraces the entire world. It is the opinion of the wise that one of the greatest blessings of God is the raising up of men specially fitted for urgent necessities when they present themselves, and there could be no more striking proof of the truth of this idea than that furnished by the life of Leo XIII.

It would be difficult to say whether he had been prepared for the Church at this particular period, or whether the Church had been specially prepared for his wonderful activity.

Briefly, then, such was Leo XIII. as bishop; and is it strange that such a bishop should feel a special regard for Archbishop Williams? They are two men in whom we see developed to the highest degree all those qualities which go to make up the character of the true Christian pastor of souls. It is most natural, then, that between them there should exist the strongest bonds of sympathy and affection.

To me, therefore, it is an honor and a pleasure—one to be remembered all my life—to be here to-night and to offer, while offering my own sincerest and warmest congratulations, the loving and paternal saluations of Leo XIII. and his fervent good wishes that God may continue to bless and to preserve to the Church of Boston her beloved Archbishop Williams.

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After the singing of "Hail Columbia," with orchestral music, the next toast, "The Commonwealth," was given by the reverend toastmaster, who introduced His Excellency Gov. Greenhalge, as follows:

INTRODUCTION.

In 1650, the Rev. Gabriel Druilletts, a French missionary came to Boston in behalf of his Indian missions on the banks of the Kennebec. He was kindly received by a Major General Gibbons, who gave him the use of a room in his house and in which room, in all probability, the first mass was celebrated in Boston. Father Druilletts next visited Governor Dudley at Roxbury, Gov. Bradford at Plymouth and Gov. Endicott at Salem, and placed before them his important mission. The Governors received the Priest with kindness, gave due consideration to his message and invited him to partake of their hospitality. Thus do we see at that remote period, the spirit of peace and good will existing between the representative of our faith and the civil authorities in New England. Need I say that the same friendly and Christian spirit exists between us to-day in Massachusetts? It does exist and long may it reign. I desire to set forth in this connection the important fact, that no one has done more, by his prudence and wisdom to foster and perpetuate this true Christian spirit, than the honored leader of our Church in New England. We enjoy the singular privilege of having with us on this occasion the representative head of the grand old Commonwealth of Massachusetts, and we all feel honored by his presence. He has come to our celebration to offer his personal and official tribute of respect to one of the foremost and highly respected citizens of our Commonwealth. I now have the very great honor of presenting to you our able, conscientious and eloquent chief executive, Gov. Greenhalge.

Gov. Greenhalge was greeted with rounds of enthusiastic applause, and it was some time before silence was restored.

GOVERNOR GREENHALGE'S ADDRESS.

Friends and Fellow-citizens: I consider it eminently fitting that I should bring the congratulations of the Commonwealth to this day of Golden Jubilee of your beloved Archbishop.

It is true that the legal bonds between State and Church have been long since severed, but it would be a sad day for the Commonwealth of Massachusetts if at any time every Church of Christ, Catholic or Protestant,

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Methodist or Baptist, were not a citadel of the principles of God's truth and of the ever-living principles at the foundation of this fabric of our Government. So, my friends, while it is difficult for one man either to tell what the creed of another man is, or to understand it when it is declared, we at least know what a man's character is, what his life is, and what the fruit of the tree is.

And so, coming here to-night, I can say that an earnest heart, fifty years of a godly, righteous and sober life, which you have met, and recognize, is something which comes home even to the narrowest bigot—to the meanest mind.

These things in a saintly life may be read of all men and understood by all men.

Integer vitæ scelerisque purus—we commemorate just such a character on this occasion.

It was Sir Thomas Browne who said, speaking at an early age: "My life is a miracle of thirty years," but a larger miracle confronts you here to-night—a miracle of fifty years consecrated to the service of the Lord and to the service of humanity.

I know something about this most reverend man. I came here to pay to him my tribute, officially and personally—to him as a man of God and as a man of humanity, as the boy of Boston and as the citizen of Massachusetts.

Whether at some time during these fifty years such a magistrate as I happen to be would have been invited to such a festival as this; whether these Protestant bishops, clergymen and citizens would have been sitting upon this platform, I very much doubt. But, my friends, we have been growing all together. A spirit of liberalism has brightened every sect, every denomination, every party, every race, and your Church has not stood still in these fifty years.

I love to hear the words recognizing the virtues of the great governors of the Pilgrim Fathers. More liberal spirits never drew breath. They said in the olden days: "We won't even write out our creed, because God's light may break upon it, and greater truth may shine upon it still."

And so I say that the hand of man cannot write any creed for man upon which God's sunlight will not fall with increasing brightness, day by day. And so we have come together more and more as we have known each other better.

I have found the great and good Archbishop a true citizen of the Commonwealth in the actual affairs of government. He has given ready aid to the authorities in difficult matters, and his broad spirit and liberality have never been found wanting. So I want to say here that I have found

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him always loyal to the true spirit and principles of civil liberty, as we understood it under the constitution of Massachusetts and the United States.

I rejoice to meet the eminent representatives of religion present here to-night. I like to see some of these men, of whose works I know something. I know with what interest they have given of their strength, of their energy, to the cause of the whole American Republic.

It isn't the first time I have heard the honored name of my distinguished friend, His Eminence Cardinal Gibbons, and somewhere, it seems to me that I have heard something about Archbishop Ireland.

As for Mgr. Satolli, I am surprised to find him so gentle and so quiet. The only rivalry between us is that I understand he comes with the title of His Excellency, but, of course, before he can come into active competition with the other "His Excellency," we shall be careful to examine his naturalization papers.

My friends, this is truly an occasion worthy to go into the past and to illumine the future. I remember that the last time I stood in this historic hall it was on a memorable occasion, too. It was upon the occasion of the celebration given in honor of the author of the national hymn, "America."

As I look into these eager and earnest faces, as I contemplate these crowded galleries, as I look at these decorations, as I see the old flag, with the same red incarnated by the blood of citizens and patriots, without distinction of sect or race or any narrow difference; as I see the white representing the stainless purity of the blameless lives, and the blue of that heaven which protects and defends and unites us all,—I say, why is there not a patriotic occasion here present at this time as well as then. And where is the difference?

To the Most Reverend Archbishop I give my warmest congratulations, my deepest and best wishes of the future, and as this day floats into the past, freighted with the prayers and blessings of all good and earnest men and women, may the fragrance that comes from it sweeten and make musical and beautiful the future, from generation to generation.

The third toast, "The American Hierarchy," was then announced by Father Ronan, who introduced His Eminence James Cardinal Gibbons, as follows:—

INTRODUCTION.

Since the sixth of November, 1789, when His Holiness Pious VI. created the Catholic hierarchy in the United States and appointed the Rev. John Carroll, Bishop of Baltimore, what a majestic line of prelates has guided the destinies of the Church in America! The members of our American

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episcopate would be distinguished in any age or in any country. If we turn our eyes to the past, we behold on every side monuments of their faith and zeal, and when we consider the present, we feel that it is to their wisdom and prudence that our Church in this country owes its organic vitality and vigorous activity. To-night there is a distinguished prelate among us, who will eloquently respond for the American Hierarchy. His name is honored not only here, but everywhere throughout the civilized world. His apostolic labors, as Priest and Bishop, command the veneration of the faithful, and his ardent patriotism has won the heart of every true American. Large-minded, large-hearted, fearless and patriotic, he is the cherished leader of the American Hierarchy. I know how eager you are to hear him, and I know, also, that the heart of every guest here present will throb a genuine welcome to him who is the pride of American Catholics, our venerated Cardinal Gibbons.

His Eminence was greeted with hearty rounds of applause, from the gentlemen at the tables and the ladies in the galleries, and when there was a calm, he responded as follows:—

CARDINAL GIBBONS' ADDRESS.

I am invited to respond to the toast, "The American Hierarchy." I am sure that my venerable colleagues will forgive and even thank me if, instead of speaking of the American bishops in general, I confine my brief remarks to one prelate in particular, who is the centre of attraction to-day, and who is so distinguished and honored a representative of the American Church.

I can declare in all sincerity that seldom, if ever, have I participated in any festivity with more heartfelt satisfaction than on the present occasion. I first learned with regret that this Golden Jubilee would be of a private and local nature, that it would be diocesan, or at most, provincial in its character.

I then engaged my passage to Europe for the fourth day of May. But on the very day that I was informed that the Archbishop of Boston had yielded to the solicitations of his clergy to have the metropolitan sees of the country represented, I cancelled my passage, and took the risk of engaging a berth at a later date.

I assure you I would have been filled with envy and jealousy, had I discovered when abroad that my metropolitan brethren were here while I was absent. I would have travelled through Europe in the lonesome and melancholy spirit of Goldsmith's Traveller:—

"Still to my brothers turn with ceaseless pain,
And drag at each remove a lengthening chain."

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It is a grand and rare privilege vouchsafed to a minister of God to have passed the fiftieth milestone of his priesthood. It is a still greater privilege, for which he should be devoutly thankful, to have spent these long years in usefulness and blamelessness of life, with a record untarnished, and without a single stain to sully his sacerdotal garments.

But the blessing and happiness are still augmented, when the pilgrim of irreproachable life stands upon the summit of fifty summers, and from that eminence looks back and contemplates the great works accomplished in his day. "Quorum magna pars fuit."

One year before your venerable Archbishop was ordained there was but one diocese in all New England, for the first Bishop of Hartford was not consecrated until 1844. There were then only fifty-three priests in New England, with a Catholic population of 75,000 souls. The Archbishop, though not yet a very old man, remembers the time when New England contained only four priests, and in 1816, when a coadjutor was proposed for the See of Baltimore, Rev. Dr. Mareschal wrote to Bishop Flaget recommending Bishop Cheverus of Boston for that place, and the reason he assigned was that the illustrious Dr. Cheverus had nothing to do in Boston.

To-day the Archdiocese of Boston is one of the most flourishing metropolitan sees in the country, with six suffragan sees, like six brilliant satellites revolving around it.

New England has to-day 1,200 Catholic clergymen, with a Catholic population of nearly a million and a half. And nowhere can a Catholic community be found more devoted to the faith of their fathers, or more loyal to their grand old Commonwealth, more loyal to the flag of their country and to her civil and political institutions.

The crowning work of our honored guest is the erection of St. John's Seminary at Brighton, whose salutary influence on the diocese will be felt not only in the present generation but also for many generations to come.

Brethren of the clergy of Boston, I need not say how devoted you are to your Archbishop. You admire and revere him because of his sense of justice, and no men have a more delicate appreciation of justice than the clergy have in their relation to the spiritual superior. You love him because of his fatherly attachment to you, and you are ever loyal and obedient to him, for obedience is easy and delightful when it is inspired by love.

But as a chronicler of current events, I feel it my duty to record one act of disobedience on the part of the Boston clergy toward their chief pastor, a public act of disobedience, for which they show no remorse of conscience, an act in which the Vicar-General was the leader.

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I refer to the fact that while the Archbishop desired to have a private celebration, you dissented and insisted that it should be public. For this act of yours I forgive you, I thank you. I give you absolution in *quantum indigetis*, and I bless you from my heart, for without your act we would not be here to-day.

And now allow me, most reverend brother in Christ, to offer you my most sincere congratulation on this auspicious occasion, in the name of the most reverend Apostolic Delegate, in the name of my most reverend and right reverend colleagues, and in my own. I well know how distasteful to you is any personal allusion to yourself, but there are times and occasions when private and personal feelings must be sacrificed to the imperative demands of public recognition. And this is one of the glorious moments of your life, when you are placed in the hands of your friends.

We have learned to admire and love you for your sterling honesty of purpose, for your candor and straightforwardness of character, and for all those qualities of mind and heart that make the man. There is no prelate of the American Church in whose judgment we have placed more implicit reliance than in yours. Even when you were younger in years, we looked up to you as a judicious counsellor. But now we claim you as our Nestor in years as well as in wisdom.

May your years be prolonged like those of your namesake and patron, St. John the Evangelist. May you live to celebrate your diamond jubilee. May you long be spared to be the ornament of your clergy, the guide of your people and the pride and glory of the American Episcopate.

When the Cardinal closed his remarks, which were generously applauded, "The Star Spangled Banner" was sung by the audience. The last toast, "The City of Boston" was then proposed by the toastmaster, who introduced Alderman Horace G. Allen, as representing the Mayor.

INTRODUCTION.

A little more than seventy-three years ago, the distinguished guest of this evening was born in the city of Boston. Here he has lived as boy and man, as Priest, Bishop and Archbishop, and those who know him best, also know that there is not a more genuine or loyal Bostonian within the limits of this city than Archbishop Williams. Our glorious City of Boston has always had in our Archbishop not only a well wisher in her spiritual and material advancement, but also an uncompromising defender of her fair name and fame. In the absence of his Honor the Mayor, I will call upon his worthy and respected representative, Alderman Allen, to extend to Archbishop Williams the greetings of his native city.

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ALDERMAN ALLEN'S ADDRESS.

Mr. Toastmaster, Ladies and Gentlemen:—I thank you for this more than cordial welcome. It simply shows your loyalty to the representative of a city which is so dear to you all.

I regret, on your behalf, that a previous engagement of the Mayor, made before your invitation came, prevented his being here to-night.

After deprecating the fact that the statistics he had prepared had been given by the speakers preceding him, Mr. Allen referred to the occasion of honor to the venerable prelate and to his fifty years of priesthood, and said:—

Fifty years ago! What strides Boston has taken since that time! Our population was then only 114,000. We have been growing in everything since then, and your Church has not stood still; and your Archbishop has been growing all that time, with the same fundamental idea – the teaching of a high living, of a pure and noble life by precept and example to all those dependent upon him as a teacher. His Church has increased, parishes have multiplied—and yet he would have you believe by his talk tonight that he was not responsible for this progress. He would persuade you that all he had to do was to keep a cool head, as his officers, his assistants, were the efficient workers. But I think this element of cool-headedness, and his desire for peace and harmony, have won for him the respect and love not only of his immediate Church, but those outside of it.

I think the prosperity of his Church may be attributed to his sound judgment, and largely to one quality of his—conservatism.

He picks no quarrels. He believes that there should be harmony—harmony on the plane of good citizenship.

And now, as requested by the Mayor, and as I am very glad to do, also, in my own behalf, permit me to extend to you the congratulations of the city of Boston. She is honored by your being her citizen; she is honored by the devotion you have shown to all matters which go to make up good citizenship. You have taught the ignorant, you have led the clouded mind, you have healed the sick, comforted the weary and the broken-hearted, you have lived a pure and upright life. A man that can do that, and do all these things fifty years without a blemish, is entitled to all this glory and publicity, and I believe always will have the respect and admiration of the city of Boston.

Letters of regret from several distinguished gentlemen were then read by Vicar-General Byrne, and after three hearty cheers were given for the accomplished toastmaster, Father Ronan, the grand assemblage dissolved.

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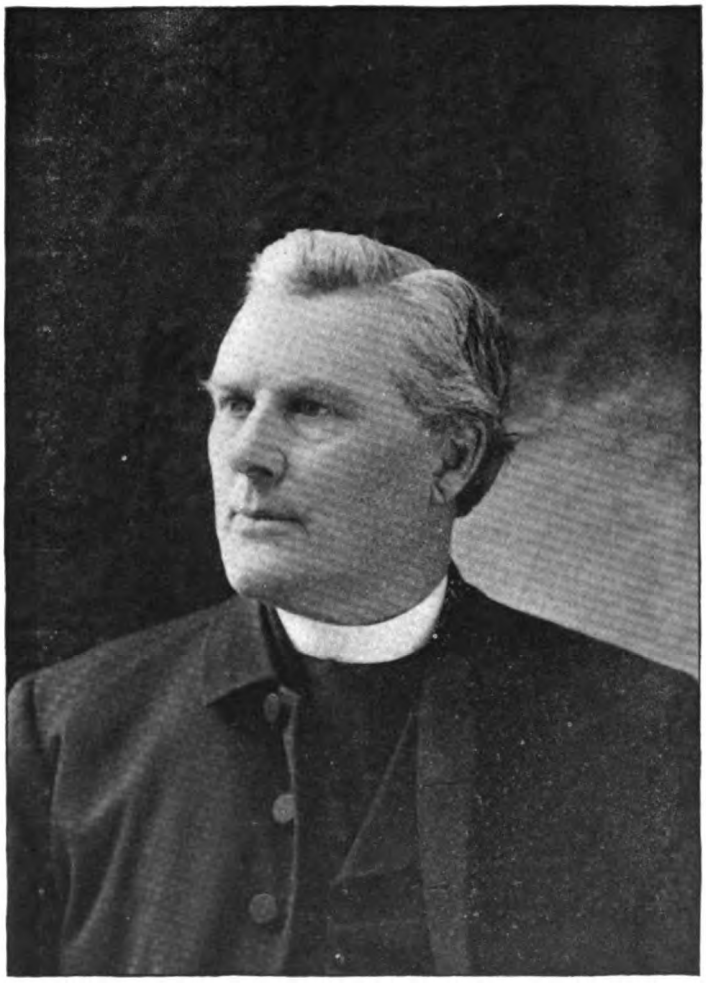

REV. WILLIAM H. FITZPATRICK,

PASTOR OF ST. GREGORY'S CHURCH, DORCHESTER.

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LETTERS.

The following are a few of the letters received by Vicar-General Byrne in response to invitations :—

FROM ARCHBISHOP HENNESSY OF DUBUQUE.

DUBUQUE, IA., May 13, 1895.

VERY REV. DEAR FATHER :—

I beg you to accept my thanks for the invitation given me to attend the celebration of the Priesthood of His Grace the Most Rev. Archbishop of Boston on the 16th inst.

Although I had already promised the Vincentian Fathers in Chicago to preach at the laying of the corner stone of their church on Sunday next, still it was my intention to be in Boston on the 16th. I feel now that the undertaking would be imprudent, and that the journey to Boston and thence to Chicago without hardly any interruption would, not unlikely, unfit me to redeem my promise to the Vincentians.

Under the circumstances, His Grace will, I am sure, excuse me for being absent. It would, I assure you, give me very great pleasure to be among the prelates assembled from far and near on next Thursday to do him honor. I yield to none of them in esteem for him and admiration of his virtues and services to religion.

Please offer my most hearty congratulations to His Grace on this happy occasion, with an expression of deep regret that I cannot discharge so pleasing a duty in person. Convey to him my best wishes for his welfare.

I sincerely hope and fervently pray that God will spare him for very many years to come to the Church of which he is so faithful a servant and so bright an ornament, and to his beloved priests and people who are so dear to him and so devoted.

I am, Very Rev. Dear Father,

Yours truly,

✠ JOHN HENNESSY,

Archbishop of Dubuque.

Very Rev. William Byrne, V. G.

FROM ARCHBISHOP FEEHAN OF CHICAGO.

CHICAGO, May 1st, 1895.

VERY REV. AND DEAR FATHER BYRNE :

I return many thanks for the kind invitation to the Golden Jubilee of the Archbishop of Boston.

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It would be much more than a pleasure to me to be present, if it were at all possible, having the most sincere esteem and reverence for Archbishop Williams.

But I have engagements made long since for almost every day this month, and I could not omit or change them.

I hope the Archbishop will continue to enjoy very many years of health and happiness,

And I remain, Very Rev. and dear Father Byrne,

Most sincerely yours,

✠ P. A. FEEHAN,

Archbishop of Chicago.

FROM ARCHBISHOP KAIN OF ST. LOUIS.

St. Louis, Mo., April 22, 1895.

Very Rev. Wm. Byrne, V. G.,

Boston, Mass.

Very Rev. Dear Sir:

Nothing would afford me greater pleasure than to take part in the celebration of the Golden Jubilee of your venerable Archbishop; but my many and pressing engagements during the months of May and June will necessitate my foregoing that pleasure.

Believe me,

Yours truly in Christ,

✠ JOHN J. KAIN,

Archbishop St. Louis.

FROM ARCHBISHOP JANSSENS OF NEW ORLEANS.

New Orleans, April 19, 1895.

Very Rev. and Dear Father:

Received your kind invitation to assist at the Golden Sacerdotal Jubilee of your venerable Archbishop. Many previous engagements prevent me from accepting. Will you kindly offer him my sincerest congratulations with best wishes for the future.

Yours truly in Christ,

✠ F. JANSSENS,

Archbishop of New Orleans.

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FROM BISHOP LAWRENCE OF THE EPISCOPAL CHURCH.

101 Brattle Street, Cambridge, May 6, 1895.

Very Reverend and Dear Sir:

I have your very kind invitation to partake of a banquet in honor of Archbishop Williams on the Fiftieth Anniversary of his Ordination to the Priesthood, in Boston Music Hall, on May 16th.

Nothing but a postive engagement would keep me from the banquet, but as our Diocesan Convention meets on that day, I shall be prevented from joining you.

I should like to pay my respects to one for whom I have the highest esteem. During the many years which Archbishop Williams has served in the city of Boston in his various dignified offices, he has shown himself to be an able administrator, a loyal citizen and a humble Christian. The Church over which he has presided has grown with great strides, has received many thousands from foreign lands, has cared for, educated them and strengthened them with the comforting Gospel of Christ.

Full of years, the Archbishop may well feel that he has the respect and good will of all Christian people.

I remain, with kind regards,

Yours sincerely,

WILLIAM LAWRENCE.

To the Very Reverend William Byrne,
Vicar General, &c., Boston Mass.

FROM HON. ROBERT TREAT PAINE.

Boston, May 14, 1895.

To the Very Rev. William Byrne, Vicar General.

Very Reverend and Dear Sir:

I acknowledge with pleasure your courteous invitation to the complimentary banquet tendered to His Grace the Most Rev. John J. Williams, D. D., Archbishop of Boston, on the occasion of His Sacerdotal Golden Jubilee. I wish it were possible for me to have the pleasure and honor of being present. Nothing would keep me away but imperative duty; but on that same evening I preside over the public annual meeting of the American Peace Society, of which I am President.

Let me express the hearty appreciation which as a citizen of Boston I have long felt toward our illustrious citizen the Archbishop. His wisdom, strength, devotion and Christian piety have guided wisely your own Catholic

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Church, and have powerfully conduced to the co-operation in good works of all branches of our common and beloved Christian Church.

I beg you to express to him my cordial admiration and respect for his beautiful character and elevating influence.

With sincere regards to yourself, I remain,

Yours sincerely,

ROBERT TREAT PAINE.

Other letters were received from the Administrator of the Archdiocese of Milwaukee; Rt. Rev. Mgr. Farley, New York; Very Rev. P. A. Puissant, President of St. Joseph's College, Troy, N. Y.; Rev. J. H. Richards, President Georgetown College; Rev. Peter Haverman, Troy, N. Y.; Chief Justice Field; Attorney General Knowlton; Hon. Wm. Butler, President of the Senate; Collector Warren; Hon. Cabot Lodge; and Mr. J. R. Leeson, President Boston Merchants' Association.

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FATHER CUNNINGHAM'S POEM.

The appended poem by the Rev. Francis A. Cunningham, of Quincy, was on the menu card:—

THE LEADER.

The noblest songs e'er born of tongue or pen
Are songs of peace, that sing the hero's name
Who battles for the brotherhood of men,
Not by the ruder ways of sword or flame,
But lovingly, by gentle act and word
Attracting willing captives to the Lord.

He gathers home to rest the weary ones
That feel the city's loneliness and care;
He builds the blest abodes where dwell the sons
Of priestly Aaron; and invites to share
The blessedness of peace, in convent shrine,
Meek souls that teach a mission all divine.

Speak not to praise his public work alone!
Who shall record the many noble deeds
That modesty contrives to keep unknown
Among the hidden works that no one reads
Upon the page of history; whose reward
Awaits in hope the coming of the Lord?

For who of all this throng can understand
The wondrous glory of the life he led,
Since first he felt the consecrated hand
Of martyred Affre placed upon his head,
Till after fifty years, still at his post,
He stands on guard before the Sacred Host?

Oh, Lord! preserve him long to guide his flock!
Strew blessings lavishly along his way!
The treasure house of grace divine unlock,
And pour its wealth upon him day by day!
His heart shall bear the bounty back again
A ramson for the souls of fellowmen.

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The following is as complete a list as could be obtained of the gentlemen, clerical and lay, who occupied seats at the tables in the main body of the hall :—

Rev. T. B. Lowney.
Rev. P. J. Cherry.
John Loring.
J. J. Manning.
William J. Daly.
Wm. J. McLean.
John Breen.
D. F. McCarthy.
J. E. Burke.
M. E. Fitzgerald.
Michael A. Scanlon.
Dr. Charles H. Winn.
Ald. J. F. Dever.
Dr. B. T. Daly.
Rep. Jas. F. Creed.
Hon. Wm. H. McMorrow.
Hon. John Quinn, Jr.
Francis A. Burke.
Charles A. Gilday.
William V. Meade.
John Prendergast.
Richard W. Shea.
Rev. S. S. O'Brien.
D. M. O'Brien.
J. W. Spence.
C. G. Flynn.
John F. Murphy.
Charles M. Cashin.
Rev. F. J. Flynn.
John Dolan.
F. E. Colton.
P. B. Magrane.
Geo. W. Johnston.
Dr. L. A. Maynard.
Dr. O. Routhier.
Dr. R. G. Janson.
Dr. E. P. Broderick.
P. J. Riley.
Dr. C. E. Mongan.
F. L. Maguire.
William S. Gordon.
Patrick Hayden.
D. A. Donovan.
Timothy Donovan.
Hugh F. E. Farrell.
William J. Gearon.
J. B. Moran, M. D.
J. J. Whelton.
James Lyons.
John O'Connor.
Capt. L. Cain.
Thomas Fee.
Charles W. Spence.
J. H. Murphy.
John Lawrence.
Mark C. Meagher.
Daniel P. Sullivan.
James Devine.
John Tighe.
Capt. J. A. Hurley.
P. H. Kerrigan.
D. F. McCormick.
James F. Woods.
John E. Sullivan.
Dr. L. J. Maskell.
J. B. Whelton.
F. G. Cook.
P. Fleming.
M. W. Hurley.
Neil McNeil.
F. F. Driscoll.
J. P. Sheridan.
P. B. Corbett.
L. H. Vincent.

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Rev. E. J. Fitzgerald.
Rev. Chas. Donahoe.
C. W. Campbell.
M. T. Callahan.
J. E. Fay.
James Turbutt.
Henry O'Meara.
Dr. W. F. Brown.
Peter H. Holihan.
John J. Mundo.
Dr. Frank J. Giblin.
Michael Bergin.
P. D. Welch.
Thos. Hennelly.
D. J. Clusky.
Hon. E. J. Flynn.
Wm. F. Rooney.
Dr. C. J. McCormick.
Hon. R. P. Barry.
Hon. J. A. Collins.
T. J. Leary.
P. J. Riley.
John F. McNary.
Chas. V. Dasey.
P. F. Burke.
Wm. P. Connery.
John Curtin.
Thomas N. Dunican.
M. H. Norton.
Rev. J. M. Fleming.
Henry Canning.
Wm. T. Cashman.
M. F. Lehy.
James Riley.
John O'Callaghan.
Dennis Brady.
P. H. Collins.
Frank Dowling.
Jos. A. Williams.
John J. W. Tuckerman.
Hon. T. J. Gargan.
M. W. Fitzpatrick.
F. G. Fitzpatrick.
Rev. C. P. Elbert.
F. P. Hanawin.
Rev. T. J. Mahoney.
Rev. W. F. Powers.
Rev. D. J. Sullivan.
Thomas J. Flynn.
Denis W. Mahoney.
Rev. M. T. McManus.
Rev. John I. Lane.
Rev. J. D. Tierney.
Frank B. Stevens.
John H. Barry.
Charles Galligan.
P. F. Brady.
T. J. McGrath.
Rev. F. A. Cunningham.
Rev. John M. Harrington.
Rev. J. M. Donovan.
W. F. Kenney.
William Hopkins.
Thomas F. McCarthy.
Michael J. Dwyer.
Lon F. Brine.
Dr. C. W. Macdonald.
Dr. H. V. McLaughlin.
Edward Shay.
John Stanford.
John T. Shay.
Francis Good.
John Cox.
Chas E. McCarthy.
Wm. P. Sullivan.
A. H. Connell.
Thomas J. Reagan.
M. P. Morton.
Rev. F. A. McGreghill.
Dr. R. M. Merrick.
Rev. J. F. Colbert.
C. A. Ahearn, Jr.

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Samuel Tuckerman.
Rev. Chas. A. Logue.
Rev. P. J. Egan.
P. Kelly.
C. E. Smith.
Rev. J. M. Mulcahy.
Dr. Thos. B. Shea.
Dr. F. C. Murphy.
Dr. Jos. A. Cogan.
Dr. D. A. Collins.
Dr. Jas. A. McDonald.
Dr. H. L. Plummer.
James J. Conway.
James J. Grace.
Pierce J. Grace.
Edward W. Clive.
Capt. J. F. Murray.
Dr. J. H. Gavin.
Dr. P. Morris.
Bernard Corr.
Thomas J. Eagan.
T. J. Clexton.
Dr. D. P. Doyle.
Rev. T. C. McGoldrick.
Rev. M. H. Geary.
Frank V. Fay.
Wm. J. Walter.
Peter Donnelly.
Rev. J. F. Heffernan.
W. C. S. Healey.
Dr. J. J. McGuigan.
James J. Lemmon.
Hugh Carey.
Wm. A. Hyde.
T. F. Haggerty.
Dr. Wm. F. Kelleher.
Rev. T. F. McManus.
Rev. J. G. Anderson.
Rev. J. E. Millerick.
Rev. B. F. Killilea.
Rev. D. J. O'Farrell.

Charles E. Colbert.
Hon. John B. Martin.
T. F. Hussey.
John A. Duggan.
J. M. P. Kiesley.
William J. Slocum.
John H. Buckley.
T. J. Moynahan.
T. J. Kelley.
Robert McDevitt.
Jeremiah Murphy.
John B. Moran.
Hon. E. J. Donovan.
John Carroll.
J. E. Donnelly.
Arthur H. O'Neil.
D. O'Connell.
Rev. A. T. Connolly.
Rev. Jas. J. O'Brien.
Hon. Hugh O'Brien.
Henry L. O'Brien.
T. Carl O'Brien.
Rev. James B. Troy.
Rev. James Lee.
Rev. J. J. Fitzgerald.
Rev. M. J. Doody.
Bernard Foley.
Rev. M. F. Delaney.
Rev. Maurice J. Murphy.
D. J. O'Mahoney.
T. J. McEnery.
C. A. DeCourcy.
Rev. D. D. Regan.
Rev. J. T. O'Reilly.
John Donovan.
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Colin Chisholm.
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Patrick Lyons.
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Rev. F. A. McCraner.
Rev. Dr. J. Mahoney.
John F. McCarty.
T. F. Taff.
Jos. D. Valiquet.
Michael J. Mitchell.
Simon J. Donovan.
Hon. P. J. Kennedy.
Michael Keane.
Wm. Guinan.
Hon. J. R. Murphy.
James S. Murphy.
P. Frank Hennigan.
William H. Hardy.
Thomas Sproules.
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Dr. Hasket Derby.
Thomas Mulhern.
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Patrick F. Doolan.
J. Monaghan.
Wm. B. Costello.
Rev. Wm. A. Ryan.
W. H. McGinty.
Rev. H. J. Curran.
Dr. D. M. McCarthy.
Daniel Clark.
T. J. O'Brien.
R. Farrenkopf.
Capt. J. G. Fennessey.
J. J. McLaughlin.
John H. Watson.
John P. Dore.
James F. Supple.
Fred L. Smith.
Dr. J. D. Couch.
Hon. J. H. O'Neil.
Thomas A. Maguire.
Rev. P. J. Supple, D. D.
Rev. N. J. Merritt.
Rev. M. C. Kieley.
B. J. Mulligan.
Maurice Flynn.
Patrick W. Ford.
James J. Coveney.
Frederick J. Crosby.
John P. Manning.
John Hurley.
Thomas Connell.
C. P. Linnehan.
Patrick Johnson.
M. J. Gallagher.
Rev. G. J. Patterson.
Timothy Meaney.
Rev. L. C. Carroll.
Jas. P. Graham.
John Cashman.
Jeremiah Cashman.
Thomas F. Ring.
Rev. J. P. Bodfish.
William J. Power.
Wm. S. McGowan.
Edward Harkins.
Thomas H. Hearn.
W. S. McGowan, Jr.
Rev. John J. Nilan.
Rev. Francis Wilson.
Michael J. Haynes.
Thomas Corcoran.
Dennis Horgan.
James Phelan.
Rev. J. J. Neal.
William H. Dowling.

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Josiah P. Flatley.
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William J. Barry.
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C. James Connelly.
Thomas F. Phillips.
Patrick F. Sullivan.
John Lamb.
Br. Angelicus.
Rev. J. M. Portal.
Jos. Benoit.
Dr. P. G. Blais.
Dr. N. E. Miville.
John J. Mahern.
Lawrence Reade.
Hon. John Reade.
Rev. James Gilday.
Rev. Francis Wilson.
Thomas J. Mitchell.
Fr. Vincent Astorri.
Rev. James Gembera.
John B. Moriarty.
Rev. T. J. MacCormack.
Dr. J. A. Moriarty.
Rev. John A. Butler.
Robert Donovan.
John H. Cronin.
Rev. D. Cicentini.
Rev. A. Aothebery.
Rev. Chas. Gudenus.
Kev. T. R. Sweeney.
Rev. E. F. Moriarty.
James Connolly.
George E. Hogan.
Robert Cox.
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N. F. Comeley.
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Rev. J. D. Colbert.
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John P. Browley.
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Rev. T. H. Wallace.
Z. A. Berthiqume.
E. A. Locaillade.
J. P. Hamel.
Daniel J. Kitson.
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Joseph D. Fallon.
William F. Donovan.
Thomas Cuddihy.
Lewis W. Leary.
John E. Waliff.
James A. Hoye.
Rev. J. A. Barrett.
C. J. O'Hern.
Fred P. LaForme.
J. F. Harriman.
Patrick J. Hurley.
John Hagerty.
J. J. Dogan.
Wm. S. Pelletier.
Rev. J. J. Harkins.
Rev. E. E. Claxton.
Hugh J. Mulloy.
M. A. Donovan.
Dr. P. M. Moriarty.
Dr. J. P. Lombard.
M. V. Bresnahan.
T. A. Bresnahan.
Peter H. Corcoran.
John W. Ferguson.
Jas. A. Munkley.
Michael V. O'Hare.

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Rev. James Daly.
P. R. Harrigan.
Wm. H. Cavanagh.
Michael Fahy.
R. J. Sullivan.
J. J. Graham.
Thomas Casey.
James H. Vahey.
Dr. Wm. J. Gallivan.
Thos. M. Watson.
Frank J. Doherty.
John C. McCoole.
Rev. Jas. A. Walsh.
Rev. J. H. Harrigan.
Henry Haynie.
Thomas J. Enright.
Dr. M. J. Meagher.
James J. Donahue.
Bernard Kelly.
John F. Kelly.
Paul J. McMahon.
Joseph A. Teeling.
Martin Scanlon.
Rev. Jas. A. Walsh.
Dr. A. S. Walsh.
Rev. Jas. F. Stanton.
Daniel Donovan.
Edward Dugan.
John F. Falvey.
W. H. Falvey.
W. J. Coleman.
E. B. Edwards.
Edw. L. McCarthy.
Jerome B. Look.
J. A. Coveney.
John F. Noonan.
Dennis M. Cronin.
Jas. W. Loughlin.
James T. Tighe.
C. O'Donnell.
John J. Johnston.
Charles J. Johnston.
Supt. Wm. Doogue.
H. L. Richards.
W. D. Richards.
John D. Fallon.
Wm. Rooney.
John J. Franey.
Henry V. Cunningham.
J. W. Fogarty.
John M. Maguire.
James L. Walsh.
J. W. McDonald.
Benj. W. O'Neil.
Thomas Fay.
Edward T. Kelly.
Supt. John A. McLaughlin.
Alderman Thos. W. Flood.
James Kenney.
William Murray.
William A. Leahy.
Dr. J. W. Moriarty.
Peter F. Hanley.
Rev. P. J. A. Lynch.
Dr. Henry S. Rowen.
W. C. R. Cavanagh.
Francis McCarthy.
Rev. Jas. Feeney, C. S. S. R.
Bernard Cullen.
Albert Metcalf.
Frank J. Hannon.
Wm. J. Higgins.
William H. Ruddick.
Chas. A. Dailey.
Frederic W. Lyons.
Rev. L. Fahy.

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Lomer Lahaise.
P. M. Keating.
M. J. Sughrue.
James Duffy.
Joseph A. Hill.
James B. Hann.
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John O'Brien.
M. J. Mahoney.
J. J. Madden.
Phillip McMorrow.
P. F. Tierny.
Rev. J. B. Drennan.
Thomas McCormick.
James A. Gookin.
John J. Follan.
Edmund Reardon.
Rev. P. J. Daly.
Charles F. Murphy.
Rev. T. J. Coghlan.
Rev. Peter C. Quinn.
John F. O'Brien.
James J. Herrick.
T. W. O'Hallaghan.
John P. Dealy.
James E. Cotter.
Dr. McCann.
E. J. Slattery.
E. F. Brown.
Michael J. Moore.
Dr. W. H. Devine.
Capt. G. H. F. Murray.
Rev. T. P. Linehan.
William P. Dempsey.
Rev. John F. Mundy.
John J. Harvey.
Rev. Jas. J. Keegan.
Rev. J. J. Buckley.
Dr. James A. Finn.
Dr. W. J. Waltson.
J. T. Daly.
John Spence.
Edward Kelley, Jr.
Jos. H. White.
John B. O'Brien.
P. J. Taylor.
Chas. W. Regan.
Thomas J. Tobin.
Dr. Wm. A. Dunn.
Rev. J. B. Kelleher.
T. J. McDonough.
J. F. Collins.
Chas. F. Morrison.
Thomas Gorman.
Edw. F. Brown.
Jas. W. McDonald.
Patrick O'Loughlin.
Dr. J. H. Cunningham.
T. E. Cunningham.
H. J. Cunningham.
Rev. E. P. Allen.
Richard Monks.
John P. Conlon.
T. E. Hackett.
Rev. J. N. Supple.
Rev. J. T. Canavan.
William A. Palmer.
E. J. Palmer.
Thomas J. Lane.
Andrew P. Lane.
Cornelius J. Scollard.
William Mulready.
James Aylward.
Michael McNamee.
Rev. Wm. O'Brien.
Rev. John J. Shaw.
Rev. Louis T. Walsh.
Rev. J. T. Driscoll.
Dr. John R. Slattery.
Chas. H. Slattery.
Rev. W. F. Riordan.

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Rev. P. H. Callanan.
Rev. D. F. Sullivan.
Owen Nawn.
Rev. A. Marion.
Rev. A. Amyot.
Rev. A. Police.
Francis E. McWiggin.
Henry C. Brine.
Wm. A. Horgan.
John F. Anderson.
John G. Blake.
Rev. J. J. Frawley.
Rev. M. J. Corduke.
John O'Hare.
Stephen Brennan.
Stephen Murphy.
P. F. McDonald.
Charles M. Dixon.
Dr. W. D. Collins.
Rev. P. Masterson.
Rev. N. J. Murphy.
Rev. T. J. Holland.
Rev. H. A. Walsh.
Rev. J. P. Cuffe.
Rev. A. F. Roche.
James P. Murphy.
M. E. Twomey.
Philip F. Sexton.
J. H. McAvoy.
D. F. Lee.
D. E. Coffey.
E. F. Smith.
V. S. McDonough.
John J. Greene.
J. H. Lyons.
Bernard McCann.
John P. Treadwell.
J. A. Murray.
H. C. Zuffur.
Capt. T. H. Brown.
M. T. Connelly.
Hugh H. Brogan.
Martin J. Courtney.
T. J. Meleher.
Michael Sullivan.
John T. Shay.
John H. Keeler.
P. J. Harney.
M. T. Donovan.
W. H. Bowen.
Rev. P. H. Riley.
Rev. Wm. J. Dwyer.
J. D. Drum.
John H. Drum.
John H. Giblin.
Dr. P. J. Timmins.
Dr. H. Ferguson.
Hon. H. F. Naphen.
P. J. Martin.
Jas. C. Linehan.
Geo. S. Curtis.
P. H. O'Conor.
Thomas Carroll.
Thos. McLaughlin.
Rev. J. V. Tracey.
Rev. M. J. Flaherty.
Colonel L. J. Logan.
Dr. T. J. Giblin.
Thos. R. Grimes.
John J. Hardiman.
Matthew J. Mullen.
Rev. C. F. Healey.
Rev. P. W. O'Connor.
Rev. J. J. Murphy.
Dr. J. J. Riordan.
Wm. A. Flattery.
Rev. D. P. Scannell.
Rev. P. J. Kavanagh.
Rev. L. J. O'Toole.
Martin Shiels.
M. J. O'Hearn.
G. H. Sallaway.

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Capt. A. Blaney.
C. E. Buckley.
Patrick Troy.
Rev. Daniel S. Sheerin.
Jos. P. McQuegan.
Rev. Francis J. Butler.
Jas. A. O'Rourke.
Dr. J. E. Keating.
Fred J. Lucey.
Rev. W. J. O'Kelly.
J. J. McNamara.
Rev. J. J. Chettick.
Rev. J. F. Keleher.
Rev. L. W. Slattery.
Rev. J. J. McGuane.

NOTES.

The Banquet Committee have received well merited praise for the complete and successful manner in which all the details were arranged and carried out. To the chairman, Rev. Peter Ronan of Dorchester, and the treasurer, Rev. W. H. Fitzpatrick of Milton, is especial credit due for their untiring exertions and business-like methods. All the tickets were sold and paid for two days before the evening of the banquet, and all the bills were promptly settled in a day or two afterwards. Numerically, socially and financially, the banquet was a gratifying success, and highly creditable to all who had a hand in its management.

The diocesan testimonial presented to the Archbishop by the clergy and laity of the various parishes consisted of a sum of money amounting to a little over fifty thousand (50,000) dollars.

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Additonal names of persons at Banquet received after list was made up.

Rev. J. J. Furlong.
Rev. P. A. McKenna.
Hon. John W. McDonald.
Rev. J. P. McGuigan.
James P. Murphy.
Thomas Gorman.
Edward J. Brown.

SOLEMN VOTIVE MASS

FOR THE

RELIGIOUS ORDERS AND CHILDREN,

AT THE

HOLY CROSS CATHEDRAL.

ON

FRIDAY, MAY 17, 1895,

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SOLEMN VOTIVE MASS

FOR THE

RELIGIOUS ORDERS AND CHILDREN.

The second day of the Archbishop's Jubilee, Friday, May 17, was given up to the religious and children under his care, and must have been as pleasing to His Grace as any of the great celebrations of the event. The contrast between it and the previous day was very marked, in the peculiar order, serenity and recollected calm which reigned everywhere. The sermon was preached by Bishop Keane of the Catholic University. The music was shared between the Sanctuary choir of men and boys in the chancel, and the seminarians in the organ-gallery, no female voices being admitted. The body of the Cathedral was systematically portioned off to the various parish schools, asylums, and others in attendance, each with its little banneret inscribed with the name of school or parish, and each accompanied by the Brothers, Sisters, and teachers caring daily for their welfare. And so the Archbishop beheld before him and heard around him the very hope and flower of his diocese. It was most certainly a lovely and touching picture of the garden of the Lord. The whole assembly at the close of the Mass sang the hymn, "Holy God, we praise Thy Name." Each person present was provided with a memento of the occasion, a beautiful picture of the Archbishop, and a program of the order of services, with the hymn to be sung by all at the end. The memento was in exquisite style and worthy of life-long preservation by those who obtained it. Indeed, this was but one example of the peculiarly good taste and the general fine sense of the fitness of things which have pervaded the celebration of this Golden Jubilee.

A noticeable feature of "Children's Day" was the wonderful order in which the Cathedral was emptied of the thousands of little ones,

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each section disappearing by the various doors without noise or confusion, and awaiting quietly the cars which were to convey them home. Boston never before saw such a sight under the noonday sun as the four thousand children of God gathered round Boston's prelate-parish priest, to testify that the training of the soul is even more important than that of the intellect, and that there is a life beyond this for which an education must be given.

ORDERS AND SCHOOLS REPRESENTED.

The Cathedral pews were divided into nineteen sections, and were occupied as follows: —

Section 1. Sisters of Notre Dame.
2. Sisters of St. Joseph.
3. Seton Sisters of Charity.
4. Sisters of Charity, Emmettsburg.
5. Franciscans.
6. Little Sisters of the Poor.
7. Christian Brothers.
8. Xaverian Brothers.
9. Gray Nuns.
10. Sisters of Mercy.
11. Nazareth Sisters of Charity.
12. Sisters of Providence.
13. School Sisters of Notre Dame.
14. Brothers of Charity and Marist Brothers.
15. Sisters of St. Ann.
16. Dominican Sisters.
17. Cathedral Sunday School Girls.
18. School Sisters of Good Shepherd.
19. Cathedral Sunday School Boys.

The brotherhoods represented were: Brothers of Christian Schools, St. Mary's, Waltham; Brothers of Charity, House of the Angel Guardian, Boston; Marist Brothers, St. Anne's, Lawrence, and St. Joseph's, Lowell; and Xaverian Brothers, Most Holy Redeemer and Our Lady of Assumption, East Boston; St. Mary's, Lawrence; St. Patrick's, Lowell; Patronage of St. Joseph, Somerville; and St. John's Normal College, Danvers.

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The communities of women represented were: Sisters of Notre Dame, Berkeley Street Academy, Roxbury Academy; the schools of Most Holy Redeemer, Our Lady of Assumption, Sacred Heart, East Boston; St. James, St. Mary's, Holy Trinity, St. Stephen's, Boston; SS. Peter and Paul's, South Boston; Annunciation of Blessed Virgin Mary, Cambridgeport; St. Mary's and Immaculate Conception, Lawrence; St. Patrick's, Lowell; St. Mary's, Lynn; St. John's, Peabody; St. James', Salem; Patronage of St. Joseph, Somerville; St. Mary's, Waltham; St. Charles, Woburn; Novitiate, Waltham; and Brookline Sunday School.

Sisters of St. Joseph, from Brighton, St. Thomas (Jamaica Plain), Gate of Heaven (South Boston), and from Amesbury, Arlington, Cambridge, East Cambridge, Haverhill and Stoughton.

Sisters of Charity, from St. Vincent's Asylum, Home for Destitute Catholic Children, Carney Hospital, St. Mary's Infant Asylum, and St. John's Hospital (Lowell).

Sisters of Charity of Nazareth, from Brockton, Hyde Park, Lowell and Newburyport.

Seton Sisters of Charity, from the Church of the Blessed Sacrament, St. John's, St. Joseph's and St. Patrick's, Roxbury; Academy of the Assumption, Wellesley Hills; and Our Lady Help of Christians, Newton.

The Sisters of St. Dominic, from St. Francis de Sales (Charlestown), St. Michael's (Lowell), and St. Patrick's, Watertown.

Gray Nuns, from St. Joseph's, Salem; Hospital of the Holy Ghost, Cambridge; and Working Girls' Home, Boston.

School Sisters of Notre Dame, from Our Lady of Perpetual Help, Roxbury; St. John's, Canton; and Immaculate Conception, Malden.

School Sisters of the Good Shepherd, from Lawrence; Sisters of Mercy, from the Star of the Sea, East Boston, and St. Anne's, Gloucester.

The other orders included the Sisters of St. Francis, Boston; Little Sisters of the Poor from Roxbury, Charlestown and Somerville; Sisters of Providence, Chelsea; Sisters of St. Anne, Marlboro; and Sisters of Mercy, St. Mary's Star of the Sea, East Boston, and St. Anne's, Gloucester.

The parochial schools which sent delegations of from ten to fifty pupils, with their teachers, were these from Boston: Cathedral

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Sanctuary Choir Day School; St. Agnes', South Boston; Holy Trinity, St. James', St. John's, St. Joseph's, St. Mary's, St. Mary's Star of the Sea, Most Holy Redeemer, Our Lady of the Assumption, Sacred Heart, St. Patrick's, SS. Peter and Paul's, Our Lady of Perpetual Help, Leo XIII., Jamaica Plain; St. Francis de Sales, Charlestown, and Cheverus School, Roxbury.

Outside of this city, children of the parochial schools were present from the following places: Amesbury, Arlington, Brockton, Cambridge, Canton, Chelsea, Franklin, Gloucester, Haverhill, Hyde Park, Lawrence, Lowell, Lynn, Malden, Marlboro, Newburyport, Newton, Peabody, Salem, Somerville, Stoughton, Watertown, Waltham and Woburn.

PONTIFICAL MASS.

At 10 o'clock over one hundred clergymen from all sections of the archdiocese entered and took seats within the sanctuary, after which the procession of the officers of the mass emerged from the sacristy.

The celebration of the pontifical high mass followed. Rt. Rev. John J. Brady, D. D., auxiliary bishop of the archdiocese of Boston, was celebrant, assisted by the following: Rev. Henry A. Sullivan, rector of the Cathedral, assistant priest; Rev. Nicholas R. Walsh, deacon of the mass; Rev. Edward Connolly, sub-deacon of the mass, Rev. Thomas J. MacCormack, master of ceremonies.

His Grace Archbishop Williams, robed in rochet and cape, which were the gift of the Married Men's Sodality of the Cathedral parish, occupied the episcopal throne.

He was attended by Very Rev. John Hogan, president of St. John's Seminary, Brighton, and Rev. Timothy Brosnahan, S. J., president of Boston College.

Rt. Rev. J. Keane, president of the Catholic University at Washington, occupied a seat in the sanctuary, and attending him as chaplains were Rev. Timothy Brosnahan of Waltham and Rev. Wm. P. McQuaid, pastor of St. James' Church, Boston.

The singing of the Mass was by male voices selected from among the members of the Sanctuary Choir, and the seminarians from St. John's Seminary, Brighton, and the music was after the style of Palestrina and the Gregorian chant harmonized. Mr. J. Frank Donahoe presided at the organ.

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The following was the

ORDO.

PROCESSIONAL . . . . . Grand organ
J. Frank Donahoe, Organist.

ECCE SACERDOS . . . . . P. Terziani
The Cathedral Sanctuary Choir.

SOLEMN VOTIVE MASS OF THE HOLY TRINITY.

INTROIT . . . . . G. Capocci
The Cathedral Sanctuary Choir.

KYRIE ELEISON . . . . . Gregorian.
The Seminary Choir.

Responses—The Cathedral Sanctuary Choir.

GLORIA . . . . . Gregorian.
The Seminary Choir.

GRADUAL . . . . . Klein.
The Cathedral Sanctuary Choir.

VENI SANCTE SPIRITUS . . . Harmonized plain chant.
The Cathedral Sanctuary Choir.

SERMON . . . . Right Rev. John J. Keane, D. D.

CREDO . . . . . Gregorian.
The Seminary Choir.

OFFERTORY . . . . . Mettenleiter.
TU ES SACERDOS . . . . . G. de la Motte.
The Cathedral Sanctuary Choir.

SANCTUS . . . . . Plain chant harmonized.
The Cathedral Sanctuary Choir.

AGNUS DEI . . . . . Gregorian.
The Seminary Choir.

POST COMMUNION . . . . . Charles Gounod
The Cathedral Sanctuary Choir.

ARCHBISHOP'S BLESSING.

HYMN, "Holy God we praise Thy Name."
Sung by the Choirs and Children in unison.

AD MULTOS ANNOS . . . . G. de la Motte.
The Cathedral Sanctuary Choir.

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SERMON BY BISHOP KEANE.

"Thy years, O Lord, are unto generation and generation. In the beginning Thou didst found the earth and the heavens are the work of Thy hands; they shall perish, but Thou remainest; and they shall all grow old like a garment, and as a vesture Thou shalt change them and they shall be changed. But Thou art ever the self-name, and Thy years shalt not fail." —Psalm 101.

It is a glorious thing to have been a priest of God for fifty years. In our fleeting, changing life, a half century is a very long time. To have pressed on faithfully, unswervingly, for half a century in any pathway of truth and nobleness is recognized by all men as exceptionally honorable and eminently praiseworthy. To have spent half a century in untiring work for God and for one's fellow-men is a record of highest dutifulness which mankind is sure to bear in grateful remembrance, and which God inscribes imperishably in the archives of eternity. But to have spent those fifty years as a faithful priest, as one chosen from among men to be the custodian of their most sacred interest; to be the minister of God's loving and merciful bounty towards them; to realize in one's life day by day and year by year that sublime word of the great Apostle: "So let men consider us as the ministers of Christ and the dispensers of the mysteries of God." Oh, this is something too high for human praise, too deep for human gratitude, something that bows us down in adoration at the feet of God, whose own gift and work it supremely is; and grateful love and congratulation toward the faithful priest merge into adoring thanks to the Eternal High Priest whose work he has been doing so nobly, and to the Eternal Father, the treasures of whose love these fifty years of priesthood have been spent in dispensing.

Most fittingly, then, is this great Archdiocese giving solemn thanks to God on this Jubilee Day of its venerated Archbishop. Most fittingly is every Catholic heart throughout the province uniting with his heart in his act of adoring gratitude and love for this half century of holy priesthood, which, while it has been so signally blessed and honorable for himself, has been so rich in benedictions to them and to tens and hundreds of thousands before them. Most fittingly do all right-minded citizens of this Commonwealth, whether Catholics or not, sympathize with and share in the general gladness and congratulation; for well they know that such a life is a universal blessing, that the presence and the action of such a man in a community for half a century has been a purifying, ennobling, uplifting, strengthening influence, which the whole community has felt, for which the whole community is better, for which the whole community must be grateful.

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These are the facts of this event, and well do they deserve the importance which we attach to them. And they come home with special significance and special tenderness to the hearts that are gathered here this morning in this second celebration, which not only echoes but intensifies the celebration of yesterday. Then the myriad voices of the people at large were focussed around this altar, and the mighty Deo Gratias of the whole Archdiocese went up from this sanctuary. To-day the chosen ones from among all the consecrated ones whom all revere, have come to offer up still deeper thanks, still warmer gratitude; and with them the representatives of all the children of the Archdiocese, the lambs of the flock, the rose buds of the Lord's garden, whose spiritual beauty and fragrance the Archbishop's watchful care has so assiduously guarded from all harm, come to offer up likewise the sweet incense of their fresh young hearts. Surely this spectacle is welcome and gladsome to the blessed God, to whom it all speaks worship and love. Surely it thrills to its deepest fibres the heart of the venerated Archbishop, who is the centre and object of the whole celebration.

But while all are thinking of him, his thoughts go higher, to Him who is the First Beginning and Last End of this and of all things. Like Mary, when Elizabeth spoke to her words of loving congratulation, he says: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour; for He that is mighty hath done great things to me, and holy is His name." And through this span of fifty years, so great to mortal eyes, he gazes up into the vast expanse of God's eternity, and from the changing ebb and flow of the years that have come and gone, up to the awful, beautiful, blessed unchangingness of God; and his heart exclaims, in the words of the Psalmist: "Thy years, O Lord, are unto generation and generation. In the beginning Thou didst found the earth and the heavens are the work of Thy hands; they shall perish, but Thou remainest; and they shall all grow old like a garment, and as a vesture Thou shall change them and they shall be changed. But Thou art ever the same and Thy years shall never fail."

O wonderful thought, the everlastingness of God amid all transient things, unchangingness of God amid all changeful things!—thought which hushes the soul in adoring awe; thought which fills the soul with unearthly peace; thought, too, in the study of which we will best come to a right appreciation of that priesthood which is the central object of our attention this day.

Amid all changeful things God is unchanging. He is unchanging because He is Infinite. We and all things else are changeful because we are finite. The Infinite is unchanging because He is the totality of perfection, and, therefore, can be neither more nor less nor other than He is. All human things, all finite things, change, because their perfection is limited, and so in their aspiration they mount to higher, or in their weakness they fall to

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lower, and, in the unceasing onward flow of contingent things, themselves and their environment change unceasingly.

There is a marvellous beauty in this changefulness. The myriad phases of being, the myriad shades and degrees of perfection, which come and go and sparkle forth beneath the Creator's hand, are wonderful to contemplate and show forth amazingly the inexhaustibleness of creative wisdom. The spectacle fills the heart of the Psalmist with wonder and exultation, and he calls upon "all the works of the Lord to bless the Lord, to praise and exalt him forever." It thrills every sensitive and rightly tuned heart with the overwhelming sense of the harmonies of existence. It has called forth nearly all the utterances of sweetness and sublimity which have charmed the generations of men.

But this truth has its other side, which is equally true. The changeful is limited and evanescent. Its charm is transient like itself. Its beauty withers; its sweetness cloys; its smile vanishes and turns to gloom. Every radiant spring time is gliding on into autumn and winter. The change and the whirl wears us out. All the sweet and the good that is in it does not fill the heart, does not give peace. God only gives peace, because He has no need to change. And so, amid all the wonders of the great world, which He has made so beautiful, so glorious, but so changeful, we rejoice to hear the Apostle say: "Every good gift is from above, coming down from the Father of light, in whom there is no change, and no shadow of alteration."

O, then, how sweet to look beyond this span of life, beyond even this Golden Jubilee of fifty years, with all the blessings which have filled each month and day, but which must end at last, up to the blessed God and to our eternity in Him, which is peace and rest unfailing, because it is the fulness, perfect and unchanging, of all goodness and beauty and perfection.

And now, what God and His eternity is amid the changefulness of life, and of the universe, such is the priesthood amid all things else that make up the spiritual universe which we call Religion and the Church. That which creates that universe and orders and harmonizes and vivifies it, is the mystery of the Incarnation, the stupendous fact of the Word made flesh, the fact of that wondrous individual humanity in which "the fulness of the Godhead dwelleth bodily" in order that "from His fulness we all may receive." That Divine Humanity is the centre of all the plan of God. It is "the one Mediator between God and man." Toward it all things human gravitate; around it all things human circle, as the planets around the sun. Nay, far more than that, in its adorable privilege all things human are meant to partake; with it all things human are meant to be united and incorporated; through it, says the Apostle, we are "made partakers of the

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Divine nature." Itself unchanging with the unchangingness of God, because of its Divine perfection, the grace of that Divine Humanity knows how to sweetly adapt itself to all the myriad necessities of ever-changeful mankind, and to assimilate to itself the myriad types and characteristics of perfection of which sanctified human nature is capable.

This relation of the Incarnate Son of God to all human beings, to all human conditions, delivering them from all evil, lifting them up to all good, advancing them in all perfection,—this is the priesthood of Jesus Christ. His priesthood includes both His Sacrifice for the redemption of the world from sin, and His dispensing of the grace of His Incarnation for the sanctification of souls and their union with God. The ministry of this priesthood He carries on in all ages and in every part of the world, through the Apostolic Priesthood of the New Law, through those to whom He said: "As the Father hath sent Me, so do I send you," and through their legitimate successors in all ages: "Behold I am with you all days even to the end of the world." Their ministry He declares to be the carrying on of His ministry; their priesthood is a participation in His own priesthood.

The priesthood is, therefore, not in any sense a human thing. It does not consist in any human goodness, or human ability, or human qualities of any kind. All human qualities, how perfect soever they may be, are only, as St. Paul expressed it, "The earthen vessel containing the heavenly treasure." The priesthood is the very priesthood of Jesus Christ, residing in and acting through human agents. Poor human beings though we are, we are priests with the very priesthood of the Son of God. The priesthood is Divine. The foundation of its human transmission is in the Apostles of Our Lord; and the Bishops who hold the order and office of the Apostles, have, like them, the priesthood in its fulness. In the Apostolic body itself, the centre of unity, and the centre also of the priestly ministry, is in St. Peter; hence in the body of bishops the centre of the priesthood, the centre of order and of jurisdiction, is in the chief bishop, the successor of St. Peter. From the Apostolic body the priesthood is communicated in fitting degrees to those whom, as authorized by Our Lord, they associate with them in the holy ministry. Thus the priesthood of Jesus Christ, of the bishops, and of the priests, is one and the same priesthood, communicated and held in different degrees, according to the place and share which each holds in the ministry of salvation. Always and everywhere it is the self-same: "Jesus Christ yesterday, and to-day, and the same forever." All things else change, but it changes never. Types of character, types of holiness, change and differ, "as star differeth from star in glory." The whole external physiognomy of the Church may be modified, as circumstances of time and place vary, for in all external things

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the Church knows how to make herself "all things to all men, in order to win all to God;" but the priesthood is as unchanging as the Son of God Himself.

It is His own presence and action in the spiritual universe, adapting itself to the countless varying needs of all, but remaining itself ever the self-same.

Humanity responds to the action of that divine priesthood with all its myriad forms and degrees of Christian goodness, Christian holiness, Christian perfection. Prayer ascends from numberless hearts and tongues, in every variety of homage, of supplication, of simple worship or stately liturgy; and the centre of it all is the unchanging divine sacrifice, the "clean oblation" of the Immaculate Lamb, offered up by the ministry of the priesthood "from the rising of the sun to the going down thereof," and making "the name of the Lord great among all the gentiles."

Brave, privileged souls breathe forth to God vows of special consecration, vows by which they pledge themselves to aspire to perfection through the voluntary practice of poverty, chastity and obedience; and, according to their measure of grace and of fidelity, they live in the observance of the Evangelical Counsel, and thus weave thread by thread, day by day, the nuptial garment which they are to wear at the espousals of the Lamb. It is their response to the grace dispensed by the priesthood, their endeavor to lead lives worthy of that incorporation in the mystery of the Incarnation, which is the whole meaning and purpose of the priesthood. It is the noble effort of willing hearts and generous souls, exclaiming: "What shall we render to the Lord for all that He hath rendered unto us?" and making such return as human creatures can for the wondrous gift of God bestowed in and through the priesthood. Gladly would they make that return more worthy if they could; but well do they know that at best it is only the human offered in return for the Divine. Well they know that the priesthood is the gift of God to men, while their vows are the gift of men to God; that the priesthood is the consecration of the Eternal High Priest Himself participated in by those who "are called by God as Aaron was," while their vows are the finite consecration of human hearts offering their little best to their Creator; that the obligation to perfection imposed by being made a partaker in the all-holy priesthood of the Son of God, is far more sublime and far more binding than any such obligation imposed by human resolutions and promises and oaths. And yet they know it is the best return that poor little man can make to God for gifts Divine, and Mother Church rejoices to see her children, men and women, offering to God the sweet incense of their vows, and encircling with the endlessly variegated sweetness and beauty of their human consecration the great, unchanging, central majesty of the Divine consecration of the priesthood.

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And see how, in the spirit of their consecration, they give their lives to all works of beneficence, even as the great High Priest gives His life and Himself to mankind. See how some devote themselves to the corporal works of mercy, even as the sweet Jesus healed the blind, and the deaf, and the lame, and bound up the wounds of suffering humanity. See how others consecrate time and strength to the spiritual works of mercy, even as our dear Lord desired above all to bring healing to sick souls and light to them "that sat in darkness and in the shadow of death." See how, from this double impulse of consecration and of beneficence, the religious orders take their rise and assume their varied shapes, so that in their characteristic features we can read the epoch of their establishment, the special need they were meant to supply, the special spirit they were meant to embody, the special utility they were meant to serve. Needs change, utilities vary, epochs come and go; and the religious orders change and vary and come and go with them, showing the inexhaustible fecundity and versatility of the spirit and the power with which the Church meets every requirement of her divine mission. But amid all the variety and all the change, there we see ever that mighty unchanging thing, the priesthood, the centre of all, the soul of all, the inspiration of all, the climax and crown and end of all. As it is in this Archdiocese, where all the orders and all their ministrations centre around the Archbishop, and look to him with veneration and love and obedience, so it is in the whole Church of God—the priesthood, culminating in the vicar of Jesus Christ, is the central power, the central life, the central consecration, whence all else radiates, and through which all else returns at last to the feet and the heart of God.

Among the works for the good of mankind to which the religious orders, and many earnest souls besides, devote themselves, the most essential is the work of Christian education. It is indeed a most blessed and meritorious work to feed the hungry, to clothe the naked, to shelter the harborless. Our Lord has spoken its praises; Mother Church tenderly cherishes and honors those who are devoted to it; mankind holds in grateful veneration the ministering angels of God's pity toward needy suffering humanity. Yet far more important is the work of giving to immortal souls that which they need for the securing of their highest interests in time and in eternity. They whose primary work is to care for suffering bodies do not forget the needy souls, and through the bodily ministrations they seek to reach and benefit the souls which may stand in still greater need of being ministered to. Else their work would be merely philanthropy, merely kind-heartedness, not divine charity. But myriads of souls are needy, whose bodies are beyond the reach of need. Soul needs are everywhere, and they are the most vital needs. The supplying of them is the most essential. Souls

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need grace and truth. These are supplied by the Incarnate Son of God: "The Word was made flesh, and dwelt among us, full of grace and truth; and of His fulness we all have received." Grace to help souls forward in goodness; truth, to enlighten the intelligence, that the whole life may move on in paths of light and not of darkness. "God is light, and there is no darkness in Him." Therefore, He does not wish souls to be in the dark, even though they should be doing no harm and might be doing some good; He wishes them to be in the light, that is, illumined by the knowledge of the truth.

God is the author of all truth, because He is the author of all being, of all reality, and truth is reality. He has put in the human intelligence a hunger for all truth, and He means that it should be filled. The Word made flesh, the utterance of the complete thought of God, with both infinite and finite, is the fulness of the truth; He says: "I am the truth." And, therefore, He says: "I am the light of the world; he that followeth Me walketh not in darkness, but shall have the light of life." And, therefore, to His Apostolic priesthood He says: "Ye are the light of the world." They are to dispense forever not only the fulness of grace but also the fulness of truth. The fulness of truth is the understanding both of the infinite and of the finite. Its three realms are God and man and nature. With all three the Word made flesh has to do; with all three His Apostolic priesthood, the action of His Church forever, has to do. They who would divide the domain of truth, and assign the spiritual to the Church, the material to the world, are one-sided, mistaken, are extremists of some sort. The Manicheans of old thus divided things, and assigned the spiritual to God and the Church, the material to the world and the devil. Some modern Manicheans would assign the catechism to the Church and all other learning to the world. But this is not only morally pernicious; it is intellectually illogical and false. Truth is a harmonious organic whole. It is seen rightly only when it is seen in its logical unity. Every young mind should be trained to read the simple elements in the three volumes of God and man and nature, and should be taught that the three are volumes of one work. And as the young mind develops, it should be taught to read deeper and deeper in all three. And *elite* minds, which receive fullest culture and attain highest development, should above all recognize the harmonious unity of the three; else they are one-sided and puzzled in their endeavor to know the reality and meaning of things; and, being blind themselves, they become leaders of the blind, and many, many "fall into the pit."

Jesus Christ shows the unity of all truth, sheds light upon all thought, wishes that none should fall into the pit. Hence His Church, constituted by Him "the light of the world," must constantly impress on the world the

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unity and harmony of all truth, and see that the human intelligence, as it advances in the knowledge of nature and of man, should everywhere see the light of God, and thus attain the true comprehension of the reality and meaning of things. Hence, not only in the education of the child, but also in the education of the youth, and still more in the education of the man,—not only in the school but also in the college, and still more in the university, has Christ His place and has His Church her work. Hence Christian education is the only education that can supply the intellectual needs of the world; and the supplying of that Christian education, from its lowest to its highest developments, is a most important and essential work of the Church of Christ. The dispensation of the fulness of truth is as essential as the dispensation of the fulness of grace. And the bodies of holy men and women, consecrated to God by the vows of religion, and co-operating with the priesthood in the dispensation of the fulness of the truth, are doing a glorious work, an essential work, a work which the Son of God had pre-eminently in His mind when He said to His Church: "Ye are the light of the world."

Most fittingly, therefore, do they assemble here to-day, to rejoice with the Archbishop over the work for Christian education which has been accomplished in this Archdiocese during his fifty years of priesthood, to congratulate and thank him for the share that his watchfulness, his energetic impulse, his paternal encouragement, his generous aid, have had in achieving the educational success, in attaining the educational distinction, for which he and they unite in giving thanks to God. The schools, the colleges, the seminaries of his Archdiocese are here to express to him their gratitude and their love. And I am here in the name of the Catholic University of America, of which he has been from the beginning one of the principal trustees and directors, to testify that he has been throughout its wise counsellor, its generous benefactor, its loyal friend, and that the measure of success which it already has attained is largely due to his calm wisdom and his earnest strength.

Thus his zeal has been like that of Our Lord, Catholic, universal, without any un-Catholic narrowness and exclusiveness. To his clergy and his people he has ever given the example of a broad-minded, big-hearted sympathy and zeal, scrupulously careful of all home responsibilities, but not therefore less solicitous for the interests of God and Church and humanity everywhere,—a zeal and sympathy like that in the heart of Christ, lovingly thoughtful of each and lovingly providing for all. And, therefore, his name is held in veneration not only here at home, but throughout the land; and the representatives of the episcopate of the whole country who did honor to him yesterday, testify how glad every Bishop in the land would

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have been to come and offer him loving congratulations and best wishes in union with his own devoted diocesans.

Yes, from the hearts of us all let a great "Te Deum" go up for the blessings and privileges of these fifty years of his priesthood. And from the hearts of all let the prayer likewise ascend that for years and years to come he may yet be left with us as our Nestor, our model in priestly dignity, in priestly devotedness, in every priestly virtue; the prayer, too, that in every corner of this glorious vineyard of the Lord, there may bloom forth abundantly during the next fifty years that true sacerdotal spirit which has made his fifty years so blessed for himself and so rich in blessings for others.

During the services thousands of people were assembled outside the church, but, as the service was set apart for the children and the teachers of the religious orders, they had to be content with watching the children march in and out of the church.

After Archbishop Williams had bestowed his blessing upon the vast assemblage, the voice of the choir and the three thousand children rung out in melodious tones in singing the English "Te Deum"—"Holy God We Praise Thy Name."

Never before has there been in the Cathedral a more affecting spectacle than was witnessed while this hymn was being sung.

The venerable Archbishop and the other clergymen within the sanctuary faced the great congregation, and all who participated in this closing ceremony entered with the greatest fervor and spirit into the singing of this hymn of thanksgiving.

The children remained standing, and held aloft their banners while the procession of clergy filed from the sanctuary.

The ushers in the church were the following members of the senior class of Boston College; William J. Scanlan, Martin J. Harty, John J. Kirby, William S. Healey, John J. Nugent, Thomas C. Carrigan, Michael J. Shannon, Lawrence Bush, Chas. Ring, Thomas J. Golding, Peter Kinneer, William J. Murphy, Thomas R. McCoy, John M. Farrell, James Lyons, J. E. Welch and George Weller.

The arrangements inside the church were in charge of Very Reverend William Byrne, Vicar-General.

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It was a notable occasion, being the largest gathering of the children of the archdiocese ever held, and it seemed eminently fitting and proper that they should have an opportunity of showing their love and veneration for him who for so long a time has been the chief pastor of the flock.

GIFT OFFERINGS.

Nearly all the religious orders and schools brought with them to the Cathedral their gifts to the Archbishop, and the display was one that must have gladdened the heart of the already highly honored prelate.

The presents were displayed before the services, and in many instances were the handiwork of the Sisters and children in the different schools and academies, making them gifts which will be all the more highly prized by the Archbishop.

Some of the gifts included in the large number received are worthy of special notice.

From the Sisters of Good Shepherd was a handsome white banner embroidered in gold and silver trimmings, and a complete set of vestments of white corded silk.

A picture of St. John, inclosed in a gold frame, was the token of the school Sisters of Notre Dame of Malden, Canton and Roxbury.

Sister Julia and the Community of Notre Dame sent a beautiful address engrossed on parchment, the whole being inclosed in a gold frame.

A missal with bookstand and a set of vestments came from the Sisters of Notre Dame.

The Sisters of Charity of St. Vincent de Paul of Massachusetts sent a complete set of vestments, thirteen in number, made of white corded silk, they being the handiwork of the Sisters of the order in Paris.

From the clergymen of the Italian Mission, North Square, and the Congregation of the Sacred Heart, there was a large picture representing an angel writing the praises of the Archbishop, and it was surrounded with paintings of St. Joseph, St. John and the four Evangelists. In the centre was a picture of Archbishop Williams, and on either side were pictures of Pope Leo XIII. and Gregory

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XVI., both of whom were reigning pontiffs, the latter at the time of the Archbishop's ordination to the priesthood and Pope Leo at the present time.

The Sisters of St. Francis, Roxbury, sent a handsome stole.

A handsomely illuminated address was the tribute of the Sisters of Charity of Nazareth from Newburyport, Brockton, Hyde Park and Lowell.

The Community of the Sacred Heart sent a heart of white satin, with an illuminated address, bound in heart-shaped covers.

The Sisters of St. Joseph's sent a beautiful banquet lamp with two white satin draperies.

A large picture of St. Patrick inclosed in a deep gold frame was from the parochial schools in the Charlestown district in charge of the Dominican Sisters.

There were many other gifts of vestments and altar articles, and letters of congratulation from the sisters and brothers of the religious orders.

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RECEPTION

OF THE

CATHOLIC UNION OF BOSTON,

TO THE

MOST REV. JOHN J. WILLIAMS, D. D.,

ARCHBISHOP OF BOSTON,

BOSTON COLLEGE HALL,

FRIDAY EVENING, MAY 17, 1895.

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RECEPTION

OF THE

CATHOLIC UNION OF BOSTON.

In the preliminary arrangements made by the clergymen of the diocese for the celebration of the Sacerdotal Golden Jubilee of Archbishop Williams it was understood that the Catholic Union of Boston, an institution founded by His Grace twenty-two years ago, and of which he is the Honorary President, would have an evening set apart to itself for a reception to the Archbishop and the other distinguished prelates of the Church who could make it convenient to attend.

Early in the year, at a regular meeting of the Union, it was voted to present His Grace with an oil portrait of himself on the occasion of his Golden Jubilee, and to tender him a reception. The whole matter was referred to a committee of twenty-five, including the members of the executive committee, with full powers to make all necessary arrangements.

The committee of arrangements, of which Mr. John P. Leahy was chairman, held several meetings, and after consultation with His Grace, selected Friday evening, May 17, for the reception and presentation. Boston College Hall was kindly placed at the disposal of the committee by the President of the College, Rev. Timothy Brosnahan, S. J., who rendered valuable assistance to the committee in decorating the hall and providing for the accommodation of guests.

The decorations of the hall were elaborate and appropriate. The sides were hidden by a wealth of bunting, the stars and stripes were conspicuously displayed, and the college colors, which were to be seen here and there throughout the hall, added to the beauty of the scene. It was upon the stage, however, that the most striking

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display was made. The background was hidden by laurel, potted plants and bouquets, and above was a representation of the Papal coat-of-arms in the shape of a canopy. Underneath the canopy was to be seen a Archbishop's coat-of-arms.

When the time for the exercises of the evening arrived, the hall was crowded with the members of the Union and their friends, prepared to enjoy the pleasing programme which had been arranged.

The distinguished guests assembled in the reception room of the college, and promptly at eight o'clock were escorted to the platform of the hall by the reception committee. Archbishop Williams was seated on the right, with Bishop Bradley of Manchester, Bishop Harkins of Providence, and Bishop Brady of Boston on either side. On the stage also were Very Rev. Wm. Byrne, V. G., Very Rev. Monsignor Carmody, of Halifax, N. S., Rev. T. Brosnahan, S. J., Rev. H. A. Sullivan, Rev. Peter Ronan, Rev. M. H. Geary, Rev. J. P. Bodfish, Rev. J. J. McNulty, Rev. J. F. Kelliher, Rev. G. A. Lyons, Rev. Joseph V. Tracey, Rev. Richard Neagle, Rev. Edward E. Claxton, Rev. Arthur T. Connolly, Rev. Thomas Magennis, and the members of the committee of arrangements.

A fac-simile of the printed programme is given on the succeeding pages.

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Committee of Arrangements.

JOHN P. LEAHY, *Chairman.*

THOMAS M. WATSON, *President.*

MICHAEL J. DWYER, *Secy. and Treasurer.*

REV. HENRY A. SULLIVAN, *Spiritual Director.*

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P. A. DOWD,
JOHN W. MCDONALD,
JOHN CURTIN,
J. S. O'GORMAN,
JOHN P. MANNING,
HENRY O'MEARA,
FRANCIS J. MCLAUGHLIN,
FRANCIS GROLL,
THOMAS GAFFNEY,
THOMAS B. FITZPATRICK,
THOMAS F. RING,
FRANCIS MARTIN, *Sec'y of Committee.*

DR. THOMAS DWIGHT,
JOS. D. FALLON,
JAS. L. WALSH,
WM. S. PELLETIER,
HUGH CAREY,
DR. JOHN B. MORAN,
M. J. SUGHRUE,
WM. SULLIVAN.
GEN. M. T. DONOHOE,
BERNARD CORR,
THOMAS A. CRAWFORD,
MICHAEL F. LYONS.

Ushers.

F. E. MCWIGGIN, *Chief Usher.*

J. W. Mitchell,	A. F. Crowley,	A. W. Moriarty,
W. A. Hyde,	W. T. Clarkson,	W. J. Lyons,
Dr. T. F. Carroll,	J. J. Deveraux,	J. B. Whelton,
B. L. Watson,	M. C. Groll,	P. F. Leonard,
T. H. Keenan,	L. J. Doogue,	G. W. Heavens,
J. L. Corr,	M. J. Moore,	Dr. E. J. Palmer,
F. X. Corr,	T. F. Martin,	J. T. Mooney,
J. D. O'Connor,	F. C. Dowd,	Geo. M. Cranitch.

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PROGRAMME

I

1. **Chorus,** "Thanks be to God," - - - *Mendelssohn*
FROM "ELIJAH."

A BOUQUET OF ARTISTS.

2. **Introductory,**

MR. THOMAS M. WATSON, PRESIDENT.

3. **Flute Solo,** "Mazurka," - - - - - - - *Dufau*

MISS MAY PRATT.

4. **Poem,** - - - - - - - By Miss Katherine E. Conway
WRITTEN FOR THE OCCASION.

READ BY THOMAS J. GARGAN, ESQ

5. **Harp Solo,** "Impromptu," - *Edmund Schuecker*

MISS MARGARET E. MCNULTY.

6. **Violin Solo,** "Caprice de Concert." - - - *Musin*

MR. ALFRED DE SEVE

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PROGRAMME

7. **Presentation Address,**

DR. THOMAS DWIGHT.

8. **Chorus of Welcome,** - - - - - - *Mozart*

A BOUQUET OF ARTISTS

9. **Response,**

MOST REV. JOHN J. WILLIAMS, D. D.

10. **Chorus,** - - - - - "The Star Spangled Banner."

A BOUQUET OF ARTISTS

11. **'Cello Solo,** "Caprice Hongrois." - - - *Dunkler*

MR. WULF FRIES.

12. **Grand "Hallelujah" Chorus,** - - *Handel*

"FROM THE MESSIAH."

A BOUQUET OF ARTISTS

THE HENRY F. MILLER ARTISTS' GRAND PIANO AND THE MASON AND HAMLIN "LISZT" ORGAN WILL BE USED ON THIS OCCASION.

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CHORUS.

OF SIXTY SOLOISTS FROM THE LEADING CHURCHES OF BOSTON.

SOPRANOS.

Miss Mary Bonner,
Miss Jenny Corea,
Miss E. A. Clahane,
Miss E. E. DeNeill,
Miss Nettie E. Dudley,
Mrs. Francis P. Ewing,
Mrs. Thomas Hill,
Miss McCarthy,
Miss Katie A. Mahoney,
Miss Ella A. Moran,
Miss Anna L. Murray,
Miss Louise McCarthy,
Mrs. Ella J. O'Donnell,
Miss A. F. Pidgeon,
Miss Kate M. Reilly.
Miss Moriarty.

ALTOS.

Miss May E. Campbell,
Miss Mary L. Foster,
Miss Theresa M. Flynn,
Miss Annie Gaffney,
Mrs. T. H. Keenan,
Miss Celia Mooney,
Mrs. Annette Welch-McMunn,
Miss Theresa McGinnis,
Miss H. R. McDevitt,
Miss Mary A. Mulvey,
Miss Mamie O'Brien,
Miss Carrie Reid.

TENORS.

Mr. P. E. Crowley,
Mr. M. J. Dwyer,
Mr. Wm. A. Doogue,
Mr. J. E. Dunn,
Mr. D. C. Dillworth,
Mr. John B. Donovan,
Mr. Francis P. Ewing,
Mr. Daniel Good,
Mr. Zach. McDevitt,
Mr. James T. Maloney.
Mr. T. McCormick,
Mr. John J. McLaughlin,
Mr. Richard H. McMunn,
Mr. John J. Stephan,
Mr. Sam: Tuckerman,
Mr. Archibald A. Turner.

BASSES.

Mr. Alcide de Andria,
Mr. Richard J. Brooks,
Mr. C. Dolan,
Mr. John H. Carroll,
Mr. Garrett T. J. Culhane,
Mr. F. Donnelly,
Mr. William J. Finnigan,
Mr. John E. Gilman,
Mr. Thos. J. Hill,
Mr. Joseph P. Hyland,
Mr. James J. McCluskey,
Dr. Francis K. Mahoney,
Mr. Richard Murphy.
Mr. James H. Murphy,
Mr. Wm. H. Smith,
Mr. Chas W. Twombly.

ALFRED DESEVE, . . . DIRECTOR.

MR. J. FRANK DONAHOE, PIANIST.
MR. WALTER KUGLER, ORGANIST.

J. L. CORR & CO., PRINTERS, BOSTON.

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EXERCISES OF THE EVENING.

After the opening chorus, "Thanks to be God," by the Bouquet of Artists, Mr. Thomas M. Watson, President of the Union, delivered the following introductory address:

PRESIDENT WATSON'S ADDRESS.

May it please Your Grace, our honored Archbishop: To speak the word of welcome is always a gracious duty, though perchance it sometimes may not be gracefully uttered. Such is my duty this evening, as the official representative of the Catholic Union of Boston. Not to Your Grace, of course, is this word of welcome to be spoken. How and on what grounds could any one presume to welcome you to the Catholic Union, you who are not only our Honorary President, but in every truth our head and heart alike.

Rather, then, to the distinguished prelates, loyal clergy and faithful children of your flock, who, at our bidding, are here gathered to-night to do honor to Your Grace on the glorious occasion of your golden jubilee, do I, as President of the Union, claim it my privilege, as it is my pride, to accord a hearty greeting and to express the appreciation of the honor they have done the Catholic Union in joining with our body in paying to our revered Archbishop this feeble tribute of our devotion and loyal regard.

Were we to seek reasons beyond that of the common joy of all your faithful children, why as a distinct body the Catholic Union of Boston should claim the privilege of commemorating in this public manner the Sacerdotal Jubilee of Your Grace, two would at once suggest themselves to the thoughtful mind.

In the year 1873, twenty Catholic laymen of Boston, thinking the time ripe for the establishment in our midst of an association such as is found in all large centres of Catholic population in Europe and America, met and organized the Catholic Union of Boston. These charter members found encouragement in the patronage extended to the organization from its inception by Your Grace. Your counsel, guidance, presence and active co-operation have never been denied it; and if to-day, in the year of your golden jubilee, the membership reaches the number of 460, and the Union itself is about to enter into a new home in every way worthy of its noble purpose, the prosperity thus earned is due in no small measure to the fact that Your Grace has been from the first the Union's Honorary President and its earnest patron. Justly, then, does it make a claim to honor you in this year of priestly honoring and personal joy.

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A second reason for which our claim is made touches more intimately the purpose and aim of our existence as a body of Catholic laymen. Its needs must be, so long as the world remains the sphere of man's activity, that the conflict between the forces of good and evil shall be unremittingly waged. To marshal the forces of good in this not uncertain contest, so far as the final outcome is involved, God has placed upon earth his Church, at once leader and guide.

In this Church are established saintly and learned prelates, who have been sacramentally empowered and divinely authorized to carry on the war against evil and error. To these men, of whom Your Grace stands before the Christian world as a worthy type and faithful exemplar, we of the laity look for guidance, and from you seek and accept direction.

But while the interests of God in this great conflict lie chiefly and formally in your keeping, we, too, of the laity have a duty to perform. In our daily prayer, petition is made to God, that His kingdom may come and possess the world. In our lives, then, it is right that not merely by individual effort and personal influence we seek the spread of this kingdom of God, but that we invoke furtherance thereof the great principle and power of combined effort. In the first place, and of positive appointment by God, the chief duty of engaging in the conflict and conducting the forces of good rests with the prelates and priests of our holy Church; yet there is a work for laymen, drawn together in combined effort, to accomplish which both the Church of God and God himself have a right to expect from them. This is especially true in a land like ours, where the people is the source and the centre of activity, social and political, and where union of endeavor is so effective in the moulding of public opinion and the development of enterprise.

Emulating the zeal of kindred organizations at home and abroad, the Catholic Union of Boston aspires to become, at the will and under the enlightened guidance of Your Grace, an efficient instrument to place in fair light before an observant public our Holy Church and its wise teaching. Men may antagonize, they can never ignore, the Catholic Church. Thus it is all important that they should know her for what she is.

No stronger reflection of her holiness and her truth can be found than in the lives of her children who reduce to practice her divine teaching. Our further ambition as members of this Union is by force of social intercourse, first among those of our faith, to strengthen our hold upon this essential element in our spiritual life, and next by the influence exerted over those of honest mind and sincere purpose outside of the fold, to commend to them at once the truth of the Church's teaching and the holiness of her guidance. By the timely word spoken, not in heated controversy, but in calm presen-

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tation of truths, to show forth to many the rightfulness of her claim to be God's mouthpiece and representative on earth.

Thus in all modesty may the Catholic Union hope to bear its part in the great conflict, our leader in which, by favor of the Holy See and God's appointment, Your Grace was constituted more than a quarter of a century ago.

Thus briefly, ladies and gentlemen and brothers of the Catholic Union of Boston, have I endeavored to declare the purpose of our festival gathering to-night, and to assign some warrant for the privilege we claim of tendering to His Grace, the revered Archbishop of Boston, this tribute, in the name of our Union, on this, the memorable occasion of his sacerdotal jubilee.

To another, in every way better fitted for the honor, I leave the task of voicing the sentiments of the Union in relation to an event so nearly touching the happiness of our father in God, His Grace of Boston. In commending this charge to the distinguished gentleman and charter member, whom the Union has chosen as its representative and spokesman to-night, I reserve to myself, as its presiding officer, the simple duty of offering to the prelates and priests of the Church, to the members of the laity who have assembled in such numbers here to-night to join with us in honoring our beloved Archbishop, the hearty thanks of the Catholic Union of Boston.

Your presence honors us, and gladdens, I feel sure, the heart of the common Father of us all.

The President's address was heartily applauded by the audience.

A flute solo, by Miss May Pratt, was next given with pleasing effect.

The President then introduced Hon. Thomas J. Gargan, who read the following poem, written for the occasion by Miss Katherine E. Conway, of the Boston Pilot:

A JUBILEE OF JUSTICE.

[May 16–17, 1895.]

This is a Jubilee of Justice. Seek,
If ye the shining virtue's praise would speak
Of him for whom we make a joy of it,
In the terse, golden phrase of Holy Writ.
"A just man," this the Holy Spirit saith
Of him who toiled for Christ at Nazareth.

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Oh, Justice is of virtues kingliest,—
Strength of the weak, relief of the oppressed.
Naught dazzles, films, nor dims its steady eyes,
Piercing fine-woven webs of sophistries;
Seeing the limit of the longest fame,
Its heart unmoved alike by praise or blame—
What to the Judge is mortal voice or pen,
When to his verdicts angels say Amen.

Oh, we may trust his mercy fearlessly,
In whom of God-like justice most we see—
And justice is the safety and the pride
Of all beneath his righteous rule who bide,
And for his life rejoice, and fervent pray
Long be it ere we own another's sway.

Strength is in silence. Few the words and plain
From fifty years of labor that remain
To justify the gleaner fain to tell,
"Thus spake he when a certain chance befell."
But passing words that please the shallow sense,
His noble works' abiding eloquence—

They stand and speak for him on every side,
Temples of God and Knowledge opened wide,
Houses of rest and healing, shrines of peace,
Whence prayers like incense rising never cease.
How came they? Oh, as light comes silently.
And as persuading. They as beacons be,
Steadfast and quenchless wheresoever set,
And Heavenward pointing. Speak the people's debt
Unto their silent architect, and praise
The God who gave him for his length of days.

Oh, Generous and Just and Silent, we
Keep for gold deeds a golden jubilee—
Bear with our praises, thou who lovest not praise,
As father with his children, when they raise
Their voices round his hospitable hearth,
In token of their honor and his worth,
Love and self-love, as now, in every tone
For all thou art, and that thou art our own.

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Mr. Gargan's full, resonant voice was never heard to better advantage than during the reading of Miss Conway's poem, which elicited warm marks of appreciation.

The fifth number on the programme was a harp solo, by Miss Margaret E. McNulty, who is one of the most accomplished harpists in the city.

The sixth number was a violin solo, by Mr. Alfred DeSeve, the director of the Cathedral choir, whose performance gave great satisfaction.

The President then introduced Dr. Thomas Dwight, Professor of Anatomy of Harvard College, who made the following presentation address, which was enthusiastically received:

ADDRESS OF DR. THOMAS DWIGHT.

May it please Your Grace: It is my privilege to-night, on this happy fiftieth anniversary of your ordination, to beg your acceptance of this portrait of yourself on behalf of the Catholic Union of Boston. Individually and collectively, one and all, the members of that Union, which owes its origin to you and which you have so especially favored, we offer it as an expression of our admiration, of our gratitude, and as a pledge of our devotion to Your Grace. The masterpiece of one of America's foremost artists, it shall hang in the Archiepiscopal residence to complete the series of the portraits of the Bishops of Boston. It is a small and a noble group.

First in order, is the gentle and serene countenance of Bishop de Cheverus, who, ninety-nine years ago, landed on this shore a fugitive from the tyranny of the French revolution, whose leaders by murder and sacrilege were doing all that man could do to make the holy cause of liberty a hissing reproach. They have given to the world an object lesson of the freedom that is gained by the destruction of religion. He it was who built the first cathedral of the Holy Cross, and whose piety, tact and mildness disarmed old, deep-rooted prejudice, and made Catholics welcome where they had been outlaws.

He was succeeded by Bishop Fenwick, a worthy son of St. Ignatius, whom obedience compelled to assume an honor from which he had debarred himself on entering the order. It was quite in accordance with the traditions of this grand order, which had been promised an inheritance of obloquy and persecution, that during his administration the flames of the Ursuline convent at Charlestown, fired by the enemies of liberty, should have scorched so deeply the fair scutcheon of our state.

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There hangs also the picture of Bishop Fitzpatrick, whose grand personality many of us still remember. Through his zeal great things were accomplished. Important conversions occurred. The way was paved for the great movement which was to come later.

To this honored group we add the likeness of Boston's first Archbishop, the founder of our grand cathedral. Fear not, Your Grace, that I am about to offend your modesty, by the recital of what you have undertaken and accomplished for the Church. More eloquent lips than mine have spoken of the wondrous progress during the last fifty years, and more especially during the later and greater part of that period, in which you have worn the mitre.

This is the festival of the Union. It is a solemn, but still a family gathering. Let me recall the origin of this society. It was in the spring of 1873, in response to the call of our Holy Father, Pius IX., that Catholics should unite for good works, as the enemies of the Church were banding themselves together for her destruction, that at your word the Union was formed. The first great duty was to give public expression to the just wrath of all true Catholics at the usurpation by the Italian government of the dominions of the Holy See. Those who were present at that great meeting will never forget it.

In the vigorous address to the Holy Father, written by the lamented John Boyle O'Reilly, was the following passage: "Meanwhile we, the children of the Church and American citizens, are amazed to see how atrociously the name of liberty is abused in order to cover the lawless rule of the impious over their oppressed subjects."

Let no one say that the outcome of that enthusiasm was but as so many vibrations of the air. It was one of many similar demonstrations throughout Christendom, which keep active our devotion to Rome, which must not cease till the Supreme Pontiff shall enjoy the freedom which is his right; which the welfare of the Church requires. Already we see poor Italy paying the first instalment of the heavy retribution, burdened with taxation intolerable, her youth corrupted in the barrack, her government rotten throughout.

But the Union had other work nearer home.

On that evening Your Grace said: "It is surely a gratification to me to see this Union inaugurated, for in it I see my labors lightened by the great effort of the laity to co-operate with and sustain us in works for the interest of the Church."

On that same occasion the spiritual adviser of the Union, now Bishop of Portland, among other protests, made the following: "We protest against that intolerance which adds to the misery and ferocity of the felon; which

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hardens the young vagrant; embitters the last days of the poor; and shuts the door upon the hearts willing to repent; that intolerance which denies them the religion which their days of youth and innocence knew, and which compels them to listen to its constant abuse." That such wrongs should have been is no cause for surprise when we consider the past.

Wonderful has been the growth of the Church in this state, once the Puritan colony of Massachusetts. They were a strong race, those old Puritans, "stern to resolve, and stubborn to endure." None could charge them with indifferentism in religion. It was on a religious foundation that they built the Commonwealth. But their zeal was untempered by toleration. When we consider what they accomplished, how firmly they built, how steadfastly they defended, we cannot but doubly grieve that through the sin of their fathers they should have been lost to the Church. Truly this was no hospitable shore for those of another creed.

But what a change! We have seen thousands, and hundreds of thousands crossing the seas to Massachusetts from many countries, but above all from that green island whose sons through centuries of persecution, of tyranny, of famine, have brought an unwavering loyalty to the Church, which has made them a spectacle for the admiration of men and of angels. These have become American citizens. Thus the Church has spread; chiefly, indeed, from without, but not a little from within, for of the old Puritan families we shall find comparatively few without a Catholic member. Not the least wonderful feature of this great progress has been its calmness. It was not the rush of a torrent,

> But such a tide as moving seems asleep,
> Too full for sound and foam.

If I mistake not, in this silence, in good report and bad report, in triumph and under insult, we mark the influence of Your Grace.

When we look now for those abuses against which the Union protested over twenty years ago, we find them, not quite extinct, but mitigated and passing away.

If, tonight, I have repeatedly alluded to outrages committed in the name of liberty, it is not for vituperation, nor in wantonness. It is to emphasize the idea that religion cannot suffer and liberty flourish. To maintain this doctrine in theory and in practice is, I take it, one of the purposes that was foremost in your mind in founding the Catholic Union. You wished to see a body of Catholic laymen ready to stand up and be counted for the right. I well remember Your Grace's words, once uttered at a public meeting of the Union: "We want no aggressive Catholics." I remember your commendation of the self-restraint, in times of insult, exhibited by the Catholics at large. It may well be that we have sinned by omission, that we have

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not at times made our influence felt as became us; but at least our hearts are loyal to the Church. As American citizens, we stand ready to maintain the doctrine, that dogma is the basis of morality and morality the basis of good citizenship.

For what little good we may have done we have to thank Your Grace for precept and example. We have taken to heart your unspoken teaching; we know that haste is not zeal, that action is not strength, that patience is not weakness; but that self-restraint, unswerving purpose, charity to all, mark the strong leader. May our children and our great grandchildren learn this lesson as they gaze upon those features which, by the great achievement of the artist, shall still reveal the soul that was within.

Our successors, I trust, will carry out the work on the lines which you have drawn, and when, generations hence, Massachusetts shall be Catholic, our descendants shall look with pride on the picture, hallowed by glorious memories, of the great Archbishop whom their forefathers loved and honored.

During the delivery of the Doctor's address, the portrait of Archbishop Williams, which rested on an easel in the rear of the stage, was unveiled and exposed to the full view of the audience. Although not wholly completed, it faithfully delineated the features of the venerated prelate, and elicited rounds of applause.

The "Chorus of Welcome" was then sung by the Bouquet of Artists with grand effect.

When the Archbishop rose to respond, the entire audience stood up and gave cheer after cheer. The scene as viewed from the stage was very inspiring, and must have deeply impressed the honored recipient, who awaited calmly with a pleased countenance until silence was restored. His Grace spoke without notes, in a clear, full voice, and at almost every sentence was enthusiastically applauded. His reference to the duty of Catholics in repelling attacks, and in defending their religion in "charity and truth," was received with great applause; and it was evident that he gave utterance to the sentiments of every Catholic present, when he said, "Do I mean I want cowardly Catholics? No! I mean Catholics who shall stand on their rights as American citizens; no more." It was plain to be seen that those who were listening to him were of his own heart.

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The following report of the Archbishop's speech was taken stenographically and prepared for this volume:

ARCHBISHOP WILLIAMS' RESPONSE.

Mr. President, Brethren of the Catholic Union, Ladies and Gentlemen: It would be more pleasing to me certainly to establish a half dozen Unions than to answer the call upon me to-night. And this for several reasons. The labors of this week are alone sufficient to prevent one doing what I should desire. My age, of course, without being extreme, is yet enough to make me not as strong as I should wish to be for such a week.

Then, again, the emotions of the week are worse upon me than the labors, so that you must not expect that I should make an oration or anything of the kind. I shall simply speak to you as if you were all members of the Catholic Union, as I come for its special celebration.

I come, in the first place, to receive and accept for the diocese the offering which the society makes. Were it not that it is for the diocese, I don't think I should have consented to play my part in it. But I consider that the diocese, as it had the portraits of the former bishops, had a right to have that of the present one to hand down in the line. And, therefore, I receive it with great satisfaction, accepting it for the Archdiocese.

The Catholic Union was established at the word of Pius IX. of good memory. His word was sufficient, and I simply notified some Catholic gentlemen of the city, who immediately took up the thought and commenced this association.

And I may say to-night that I am satisfied with what has been done by the Union since that time. They have not had many opportunties, but they have laid the foundations, and those foundations have become broader every day; and I trust when they have their own building, and are able to assemble there with the satisfaction that they have a home of their own, they will find it much easier to work and carry out the intentions of the original charter members.

As the last speaker recalled former words of mine to the Union, I will again allude to them. It is said that in addressing the Union I told them that I did not want aggressive Catholics. And I say so to-day. I do not desire aggressive Catholics. But what do I mean by this? Do I mean that I want cowardly Catholics? No; I mean Catholics who shall stand on their rights as American citizens; no more.

We do not wish Catholics to go out on the highways or into churches or halls and foully attack members of other denominations. Above all, we do not want Catholics, who would gather up rumors or falsehoods, and bring

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them before the public. No; no aggressive Catholic of that kind; but no cowards either. Whenever our religion is attacked it is our duty to defend it. As to calumnies, it is our duty to refute them when it is prudent and practicable; when it can be of any use. No controversies, but charity and truth. This is all we ask.

We have found out in a long experience that there is no use in quarrelling with anybody about religion any more than about anything else. And when we speak to a man in anger or dispute with him in a hostile spirit about our religion, it will have no good effect. Harsh contradiction, angry phrases and injurious words only serve to wound charity.

But if we wish to make known the truth, we should proclaim it simply; honestly lay it before those who do not know it. And if they are sincere of heart, they will consider it, if they see no anger in our hearts against them. They will be tempted to listen to us, especially if we do not wound their pride. But when their pride is touched, instead of listening to the truth, they are trying to find out how they can evade it.

Therefore, I say, we want no aggressive Catholics of that kind. But we want Catholics, strong, steadfast, firm, not afraid of any one, ready to defend their faith, ready to speak the truth; but they should know how to speak it and do it.

This is the work of the Union, to give example of true faith and be ready to defend the truth when it is necessary.

And there are many ways of doing this, as the president of the Union has remarked in his address. First, by our lives in the world. No matter to what profession we may belong, whether rich or poor, every one can give an example to those of his profession or at his work. We honor men not on account of riches, not on account of education, either, but on account of personal worth and character. And the poorest man can have that esteem given him that we give the highest in the country, if we know him to be sound in character, truthful, firm and faithful.

In all the walks of life the members of the Catholic Union can give this example. If they do that with their present members—and with double the number which they will soon have—then they will have an influence on society far beyond what they ever thought of, perhaps, when they commenced the Catholic Union.

I, therefore, to-night, come with great pleasure to receive this present for the diocese from the gentlemen of the Union. I am glad to see them prosper. I come to encourage them with all my heart, and I trust that, as they celebrate with me these days of joy for the diocese on account of the years that God has granted to me here, the future will be for them full of joy also, and when they come to celebrate

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their golden jubilee, they will be able to look back with pleasure on those old times when a few men—twelve or twenty—laid the foundations of this Catholic Union. When they look back and consider and follow the example given them, they will hand down to the generations to come the same faith, the same charity, the same kindness, the same trust in their government. For while I said yesterday that the state of Massachusetts, though hard or cold to look at, was warm-hearted for all that, I will add that Massachusetts has at bottom a strong liking for fair play, which she professes to give, though she does not always succeed in doing so. We do not ask for special legislation to further our interest. Equality and fair play is all we want. Then let every man have his share, his liberty to serve God as he likes, so long as he keeps the laws of the state.

We are here to live—and to die—most of us, probably all of us, in this state of Massachusetts. It is our home for the present, and we intend to keep it our home, and therefore we should take pride in it; and if it is not yet what we want it to be, let us make it so. I do not say, make it a Catholic state; we don't care for that, but make all true, faithful citizens, make them lovers of justice, and the Catholics will take care of themselves.

Thanking you again, ladies and gentlemen, for assisting at this presentation by the Catholic Union, I wish you all a return of the good wishes I have received, and that all of you may be made ever blessed and happy, and that if you ever come to reach your jubilee it will be a blessing for your families.

And this is the wish I leave with you this evening.

After the close of the Archbishop's response, "The Star Spangled Banner" was sung by the Bouquet of Artists, the audience joining in the chorus.

A 'cello solo, by Mr. Wulf Fries, was the next number, and the exercises closed with the grand "Hallelujah Chorus" from the Messiah, by the Bouquet of Artists.

The reception exercises were one of the most pleasing features of the jubilee celebration, and will be long remembered by all who were present. The committee of arrangements deserve great credit for their successful work, and President Watson's graceful action as presiding officer made everything pass off most agreeably.

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THE PORTRAIT.

The painting, which is the work of artist Frederick P. Vinton, represents the Archbishop robed in the purple cassock, rochet and cape, and around his neck a chain with the pectoral cross attached. He is seen sitting in a chair, the background being the panel of a window in the gothic style of architecture, to represent a window of the Cathedral of the Holy Cross.

The painting will be hung in the Archiepiscopal residence side by side with the portraits of Bishops Cheverus, Fenwick and Fitzpatrick.

CARD OF THANKS.

The Catholic Union of Boston, in appreciation of the kind assistance received from various extraneous sources in its Golden Jubilee Reception to Most Rev. John J. Williams, D. D., in Boston College Hall, May 17, 1895, passed, through its executive committee, a hearty vote of thanks to its gracious co-operators: Rev. Timothy Brosnahan, S. J., rector of Boston College, for the use of College Hall, where the ceremonies were held; Brother Feeley, S. J., for his generous labors in preparing the handsome decorations; Miss Katherine E. Conway, for her happy Jubilee poem; Mr. Alfred de Seve, for his able direction of the musical exercises; the soloists and body of choristers, who so kindly contributed to the enjoyable programme; and all others through whose endeavors the reception was helped to its flattering and memorable success.

By vote of the Executive Committee.

MICHAEL J. DWYER, Secretary.

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LIST OF SUBSCRIPTIONS.

The following is a list of the subscriptions received from members of the Union for the purpose of paying for the Archbishop's portrait and defraying the expenses of the reception :—

Hugh Carey	$25.00	J. H. Brine	$ 5.00
Peter Dailey	5.00	Wm. Killion	2.00
J. M. Prendegast	15.00	Jas. J. Sullivan	5.00
J. P. Manning	10.00	P. F. McDonald	10.00
Jas. Sullivan	10.00	M. Fitzpatrick	15.00
Hugh Mullen	10.00	A. Gieriet	5.00
Dr. T. E. Cunningham	10.00	Jas. J. Grace	50.00
Wm. T. Connolly	5.00	Wm. Doogue	20.00
P. J. Flatley	10.00	M. J. Ward	10.00
Wm. A. Johnson	10.00	Dr. F. J. Kelleher	5.00
Rt. Rev. J. A. Healey	10.00	P. B. Corbett	5.00
L. J. O'Hearn	10.00	Dr. J. B. Blake	10.00
A. F. Caldwell	5.00	P. H. Powers	10.00
F. J. Untersee	5.00	Thos. Riley	5.00
Dr. J. B. Moran	10.00	John J. Quinn	2.00
H. F. Naphen	10.00	Owen Nawn	25.00
J. Amory Sullivan	10.00	Henry O'Meara	5.00
J. D. O'Connor	5.00	Wm. E. Doyle	20.00
J. L. Walsh	10.00	J. W. McDonald	20.00
Emma F. Carey	5.00	Jas. J. Herrick	10.00
Jas. J. Roche	5.00	J. W. Dumphy	10 00
C. P. Linehan	5.00	A. D. Small	2.00
M. F. Lyons	10.00	Ed. J. Flynn	10.00
W. J. Lyons	5.00	C. E. S. MacCorry	10.00
J. B. Fitzpatrick	10.00	Jos. McHenry	5.00
Dr. J. A. Reilly	5.00	Gen. M. T. Donohoe	5.00
Wm. Sullivan	5.00	Thos. O'Callaghan	25.00
J. P. Flatley	25.00	Patrick Kelley	5.00
John Donohoe	25.00	Friend	5 00
Thos. Sproules	5.00	Daniel Mullen	5.00
J. A. Laforme	10.00	J. J. Kennedy	10.00
Dr. Thos. Dwight	50.00	George Ruby	10.00
Patrick Donahoe	10.00	Wm. Peard	10.00

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C. A. O'Donnell	$ 10.00	John Carroll	$ 5.00
P. B. Magrane	20.00	Jas. J. McCarthy	5.00
M. L. Madden	5.00	P. Howe	5.00
P. F. Sullivan	25.00	Wm. J. Barry	5.00
T. F. Sullivan	25.00	F. J. Crosby	5.00
Bernard Corr	10 00	Michael McGinness	5.00
M. McBarron	5.00	John H. Corcoran	5.00
W. I. Pelletier	5.00	Henry McQuade	10.00
J. B. Whelton	5.00	Stephen Brennan	5.00
J. J. Mundo	5.00	Stephen Murphy	5.00
F. J. Riley	5.00	G. W. Scollard	5.00
Wm. Hyland	20.00	Thos. Crawford	5.00
T. M. Watson	10.00	Thos. Gaffney	10.00
P. J. O'Brien	5.00	C. A. O'Donnell	5.00
T. F. Martin	5.00	J. S. O'Gorman	5.00
J. E. Cassidy	100.00	John F. Fleming	5.00
J. P. Leahy	10.00	Felix Strange	5.00
P. M. Dennon	5.00	J. D. Dillworth	5.00
Dr. Wm. A. Dunn	10.00	Dr. H. Derby	25.00
Francis Groll	5.00	Jas. J. McCluskey	5.00
Wm. S. Pelletier	10.00	M. J. Dwyer	10.00
Arthur F. Crowley	5.00	Neil J. Tracey	5.00
Edmund Reardon	10.00	Geo. W. Smith	2.00
J. B. Hand	10.00	D. Curran	5.00
Dominick Toy	10.00	D. W. Hogan	5.00
J. B. Walker	5.co	Dr. E. J. Palmer	5.00
Francis Martin	10.00	T. F. Mulrey	5.00
Dr. J. A. McDonald	10.00	A. V. Norton	2.00
Thos. McLaughlin.	1.00	C. J. Dalton	5.00
Bernard Foley	50.00	M. J. Sughrue	5.00
Hon. J. H. O'Neil	10.00	J. D. McLaughlin	5.00
Hugh O'Brien	10.00	Ed. Kelley, Jr.	10.00
Martin Fay	5.00	Wm. A. Hyde	10.00
Thos. F. Galvin	10.00	Frank Carney	5.00
P. M. Keating	5.00	Frank McWiggin	5.00
Jas. H. Carney	5.00	Daniel Clark	5.00
Dr. C. W. McDonald	5.00	Clarence H. Pike	5.00
Peter P. Fee	5.co	Dr. J. P. Lombard	5.00
Joseph D. Fallon	10.00	Wm. F. Fitzgerald	5.00
Joseph A. Campbell	5.00	F. B. Conlin	3.00
T. J. Kelley	10.00	W. H. Fernekees	2.00

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Jas. J. Conway	$5.00	John F. Murphy	$5.00
J. B. O'Brien	10.00	C. Gavin	5.00
T. B. Fitzpatrick	50.00	Dr. H. C. Towle	10.00
J. E. Cotter	25.00	R. J. Gookin	5.00
Samuel Tuckerman	5.00	Jas. F. Sweeney	10 00
J. J. Hardiman	5.00	John D. Drum	5.00
Jas. T. Tighe	10.00	J. W. Mitchell	5.00
P. H. Kendricken	10.00	J. H. Casey	5.00
John Curtin	10.00	W. J. Porter	5 00
E. W. Clive	5.00	A. P. Lane	1.00
Dr. P. J. Timmins	10.00	F. A. Strater	10.00
T. J. Gargan	20.00	E. H. Kinney	10.00
J. F. Loughlin	5.00	Jas. T. Wise	5.00
T. F. Hunt	10.00	Thos. J. Flynn	5.00
J. P. Connell	5.00	D. W. Mahoney	5.00
Total,			$1,717.00

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PRESS COMMENTS.

[*Boston Herald, May 18, 1895.*]

A NOTABLE CELEBRATION.

The Roman Catholic part of our population have reason to be well satisfied with the exercises of the week in honor of their Archbishop. No such testimonials to the honor and worth of a Roman Catholic prelate have ever before been offered in New England, and none have ever been more richly deserved. It means a great deal that this large population, once practically foreign, has been assimilated to our New England life in such a degree that it is thoroughly loyal to our institutions and appreciates the spirit which the New England fathers have imparted to the nation. It might have remained loyal to the church and intensely clannish in maintaining an interest in the homes which it had left, but these people, representing different countries in Europe, have become loyal and true American citizens. For the first time, on a great occasion, they have looked one another in the face and realized that they are a mighty folk, and almost for the first time the native New Englanders have realized in its best form the strength and power of the Roman Catholic church in this country.

Two such occasions as the celebration at the Cathedral of the Holy Cross on Thursday and the banquet given to the Archbishop in Music Hall on Thursday evening leave their mark upon the people in a way not to be mistaken. Nearly twenty years ago, when Trinity Church was consecrated, the bishops and clergy present on that occasion, and the distinguished men of the diocese, assembled at luncheon at the Hotel Brunswick, exchanged glances with one another, and drew the breath of satisfaction. For the first time they realized that the Episcopal church had come to be a representative power in Massachusetts. In the same sense the prelates and clergy who assembled for the banquet in Music Hall on Thursday evening could exchange glances with one another and say with satisfaction: "We are a mighty folk, and we are a power in the land." This consciousness of existence is worth everything to a religious body, and the growth of this consciousness has been immensely increased by the events of the week.

While we have already paid our tribute to Archbishop Williams, some things yet remain to be said. Not a word has been uttered by the Archbishop or his friends which could be understood as a glorification of them-

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selves at the expense of others. Every utterance has been sweet tempered, loyal and loving, and the voluntary testimony by the Roman Catholic clergy and laity of their affection and devotion is a happier omen for the venerable Archbishop than anything else. A distinguished ecclesiastic is in danger of separation from those around him, but the scenes witnessed at the banquet in Music Hall gave unmistakable proof that our Roman Catholic citzens are not only proud of their Archbishop, but united with him in loyalty, in devotion, and in confidence. It was a touching sight on Thursday evening when he rose to respond to the greetings of the clergy and laity. It was in some respects the most auspicious moment of the day. The reticence of Archbishop Williams is proverbial, and at this time he had to speak for himself. Nothing could be more appropriate, more discreet, or more hearty than his address. Not a word was said by him or by any one else which grated harshly upon the feelings of others.

The keynote of the hour was the keynote of the entire celebration, and the spectacle of the devotion and friendliness of over half a million people, displayed through their representatives and also by themselves, was one which raises the members of a religious body to a high plane of enthusiasm. Every Roman Catholic in New England feels proud of Archbishop Williams, and every Protestant recognizes in him a wise, true and large minded citizen. It was easy at some point in these ovations to let fly a spark that might kindle the flame of controversy, but those who have participated in honoring the Archbishop have not spoken a single word which has been offensive to others. Cardinal Gibbons, Mgr. Satolli and Gov. Greenhalge, each supplemented the speaking by wise and effective words in his own way. The memory of these exercises will be cherished for a generation, and nothing could have been more fitting or more gracefully carried out. The occasion has rendered an immense service to our Roman Catholic citizens not only in the estimation of their brethren of other names, but in their own self-respect and their belief in their church. It has also given to the venerable Archbishop, if he needed any such testimonial, the assurance that his lifework is gratefully appreciated by the members of his own church, and that he has won the confidence and respect of those who are not of his faith, and who gladly recognize the breadth and strength of his public services. The celebration has been a credit to those who have contributed to it, and in the proceedings nothing was more touching than the part which Leo XIII., through the Papal Delegate, had in bestowing honor upon the Archbishop of Boston.

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[*Boston Herald, May 20, 1895.*]

A SATISFACTORY FUNCTION.

The late Archbishop's jubilee was not only a great undertaking successfully carried through, but a demonstration to the community that those who were once foreigners have entered into the spirit of American life. The Roman Catholic Church is all the stronger and more self-conscious for this celebration. It was able to carry through a great function without any excess, and there was a reserve and dignity in all the proceedings that made an excellent impression upon the public. It was the first time that our Roman Catholic citizens had had a chance to show what they could do, and it is to be said of the proceedings for the entire week that they were made interesting, genuine and of a helpful character. The Archbishop and his people said and did nothing which could give the slightest offence to others, and there was a joy in the occasion for its own sake that rose to the pitch of enthusiasm. It gave the Roman Catholic Church a new and different status among us from what it had before. It seemed to come into closer touch with our American spirit.

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POEM BY REV. MORTIMER EDWARD TWOMEY.

The following beautiful poem, published in connection with the Jubilee celebration, was written by Rev. Mortimer Edward Twomey, of Malden, Mass. :—

TO ARCHBISHOP WILLIAMS.

Upon the deep the mariner sails:
When 'neath the wind the good ship quails,
His heart is strong, his spirit brave
To stem the storm, the ship to save.

Bold mariner, thou hast many years
Been midst the storms, where human fears
Break stoutest hearts; thou hadst no dread,
For Christ's own hand was on thy head.

When Peter from the bark went down,
And thought within himself to drown,
The Master's hand sustained his frame,
And safe, unharmed, through death he came.

To stand as helmsman, cautious, true,
For fifty years to bend thy view
Upon the seething ocean wild,
Has been thy lot, since thou a child

Of sacrifice became, that day
Long years ago in beauteous May.
The Master whom thou servest well
Alone these faithful years can tell.

Thy children gather 'round thee now
To place the crown upon thy brow
Of their allegiance and their love,
And pray thee blessings from above.

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"My yoke is sweet, my burden light,"
Thy Master spoke, and we delight
That over us thy rule benign
Has been like His who is Divine.

Thy steadfast hand still guides our way,
Thine eye controls us lest we stray,
Thy courage strong as 'twas of yore
Shall lead on safely to the shore.

Our hearts rejoice, our spirits sing,
Our offerings to our guide we bring,
Long live our prelate, priest and man,
Of honored fame since life began!

MORTIMER EDWARD TWOMEY.

Malden, Mass., May 16, 1895.

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NINTH ANNUAL BANQUET

OF THE

YOUNG MEN'S CATHOLIC ASSOCIATION

OF BOSTON COLLEGE,

BOSTON COLLEGE HALL,

WEDNESDAY EVENING, MAY 22, 1895.

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NINTH ANNUAL BANQUET

OF THE

YOUNG MEN'S CATHOLIC ASSOCIATION

OF BOSTON COLLEGE.

The ninth annual banquet of the Y. M. C. A. of Boston College took the form of a reception to His Grace Archbishop Williams, and on that account attracted a larger gathering of the members than usual, fully two hundred and fifty being seated around the well loaded tables shortly before half past seven, on the evening of Wednesday, May 22nd. It also proved to be by far the most thoroughly enjoyable of the Association's banquets, a veritable red-letter night in its history. It was sufficiently distinct in its character from the many events in the celebration of the Golden Jubilee, to make it fully as enjoyable to those who had attended the larger affair at Music Hall as to their less fortunate companions. It was a home affair in every sense of the word—the Archbishop being almost the only guest,—the others being either past officers of the Association or members of the Jesuit order, and it is not too much to say that everybody felt at home. The speeches were bright, crisp and able, the music good, the audience quick to appreciate and applaud the good points of either. As to the answer of the Archbishop to Mr. Mullen's address of welcome—itself a polished gem—it is sufficient to say that it was one characteristic of His Grace: forcible, with a power of touching the vital points of his subject in a few words that is peculiarly his own, and it bore unmistakable evidence of being entirely impromptu and spoken directly from his heart. The occasion, the sight presented him as he rose to speak, the unbounded enthusiasm of his reception, touched and inspired him. It was indeed an occasion not quickly to be forgotten, and when, shortly before midnight, singing "Auld Lang Syne," in chorus, the members scattered to their homes, it was with a feeling that they would not soon see its like again.

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In the introduction to a long account of the evening's festivities the *Boston Herald* of the next morning said :—

"Though not surpassing in magnitude the demonstrations of last week on the golden jubilee of Archbishop Williams, the event of last evening, which may be said to have rounded it out, the banquet of the Young Men's Catholic Association of Boston College was equal to any, in the unbounded character of its enthusiasm and ardor of felicitation. In order to accommodate the unusually large attendance, the festivities were held in the library.

"To paraphrase the couplet of Longfellow, it might be said :

> " Lively they spoke and sang beneath their books—
> " The joy of festal cheer was in their looks.

"The apartment was perfectly aglow with sunbursts, banners and festoons of bunting and foliage, and the animated aspect of the tables and environing company was in consummate keeping with it. The postprandial programme was a long and highly interesting one, wit, eloquence and music congenially intermingled."

The Archbishop sat at the head of the table. At his right sat Rev. W. O'B. Pardow, S. J., of New York, head of the Jesuit province ; Chairman Thomas F. Duffly of the Board of Trustees ; Rev. Fr. Doherty, S. J. ; Mr. Thomas A. Mullen, Rev. James A. Doonan, S. J., and Mr. Charles I. Quirk. On the left of the Archbishop were Rev. Fr. Brosnahan, S. J., President of Boston College ; Mr. D. F. Sheehan, toastmaster ; Rev. E. O. Boursaud, S. J. ; Mr. James S. Murphy, Mr. John E. Gilman, and Mr. M. J. Dwyer.

After full justice had been done to the good things provided by the caterer, cigars were lighted and the postprandial exercises were begun with the introduction of Mr. D. F. Sheehan, as Toastmaster of the evening, by the Chairman of the Board of Trustees. The programmes were enclosed in a handsome folder, adorned with a fine engraved portrait of His Grace, the whole tied together with ribbons, forming a souvenir of the occasion which was highly appreciated by all present, and which will be preserved by them as a remembrance in years to come.

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The full programme was as follows:

POSTPRANDIAL.

Toastmaster, MR. D. F. SHEEHAN.

Opening Address Mr. THOMAS F. DUFFLY, Chairman Board of Trustees.

TENOR SOLO—"Best of All," (Moir), . Mr. JAMES J. HERRICK.

Toast . . . . . BOSTON COLLEGE.

BOSTON COLLEGE: An important factor in the wonderful growth of Catholicity which our beloved Archbishop's Jubilee fitly celebrates, we owe it homage as our Parent, our Protector, our ready shield and defence in every trial. Sheltered under its protecting wings, we already exceed in age every similar Boston Association, and are yet—let us hope—in our infancy.

"I can no other answer make, but thanks,
And thanks; and ever oft good turns
Are shuffled off with such uncurrent pay."
Shakespeare.

Music—"Home Sweet Home" . ORCHESTRA.

RESPONSE, Rev. T. BROSNAHAN, S. J., President of Boston College.

POEM, ... Mr. JOHN E. GILMAN.

"Poetry comes nearer the Vital Truth than History."

BARITONE SOLO—"O, Thou Sublime" (Wagner), Mr. EDWARD MACHUGH.

ADDRESS OF WELCOME TO OUR GUEST, Most Rev.
JOHN J. WILLIAMS, Archbishop of Boston, Mr. THOMAS A. MULLEN.

Music—"Hail to the Chief," . ORCHESTRA.

RESPONSE, ... His Grace Archbishop WILLIAMS.

TOAST, ... AMERICAN CITIZENSHIP.

The highest type of a citizen is he who is loyal both to his God and his Country; in this is the essence of true Citizenship.

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"We know, and what is better, we feel inwardly,
That religion is the basis of civil society, and
The source of all good, and of all comfort."
Burke.

MUSIC—"My Country 'tis of thee," ORCHESTRA.

RESPONSE, ... Mr. JAMES S. MURPHY.

TENOR SOLO—"The Magic Song," (Erik Meyer-Heimund), ... Mr. R. H. McMUNN.

TOAST, ... THE PRESS.

A potent force for good or evil, it is to-day one of the greatest factors in our civilization. Our Country owes no small debt to the ability and integrity of those under whose guidance it has led us ever upward and onward.

"Here shall the press the people's right maintain
Unawed by influence and unbribed by gain:
Here patriot truth her glorious precepts draw,
Pledged to Religion, Liberty and Law."
Story.

MUSIC—"Star Spangled Banner," ORCHESTRA.

RESPONSE, ... Mr. M. J. DWYER.

RECITATION, ... Mr. JAMES McCABE.

TOAST, ... CATHOLIC EDUCATION.

That which educates the mind and the heart; makes the true gentleman, the loyal citizen, the man faithful to his God and to his fellow-men; in brief, the christian scholar.

"'Tis education forms the common mind,
Just as the twig is bent, the tree's inclined."
Pope.

MUSIC—"Adeste Fidelis," . . ORCHESTRA.

RESPONSE, ... Mr. CHARLES I. QUIRK.

BARITONE SOLO—"The Holy City," (Adams), Mr. THOMAS E. CLIFFORD.

CHORUS—"Auld Lang Syne," BY THE ASSEMBLED COMPANY.

Accompanist, ... Mr. JOHN A. O'SHEA.

Orchestra, ... Mr. JOHN C. MULLALY, Director.

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INTRODUCTORY.

Mr. Thomas F. Duffly, Chairman of Board of Trustees, opened the exercises, with a short address, and introduced Mr. D. F. Sheehan as toastmaster of the evening.

A tenor solo was next given with good effect by Mr. James J. Herrick.

Mr. Sheehan then read the first regular toast, "Boston College."

After "Home, Sweet Home," was given by orchestra, Rev. T. Brosnahan, S. J., President of Boston College, made the following response:—

RESPONSE OF REV. T. BROSNAHAN, S. J.

I cannot adequately describe the gratification it gives me as President of Boston College to have this opportunity of expressing the love and reverence of all connected with Boston College for him whose fifty years of priesthood this archdiocese has been endeavoring to honor. Boston College has manifold reasons for adding its voice of jubilation to the universal chant of rejoicing. During the episcopacy of Archbishop Williams, it has year by year grown in numbers, reputation and efficiency. Thirty years ago it opened its doors to forty students; it closes them to-morrow on four hundred. Without retrogression, with no break in its continual progress, it has gradually attracted in increasing numbers some of the best and brightest boys of Boston and its suburbs. Since 1876 it has sent forth its graduates to take their parts on what has been rudely, though truly, termed the "battle of life." Of the three hundred and twenty-seven priests in the Archdiocese, nearly one-third are graduates of Boston College. In every walk of life, as priests, lawyers, physicians or business men, they may be found winning for themselves by degrees success and reputation.

To what does Boston College attribute this success? Largely, I may say, to the support of the clergy of this archdiocese. Nearly one-third of our students have been sent by the priests of the archdiocese, and of the remainder probably one-half are here as a result of their encouragement. Without their help our field of labor would have been restricted. We owe them, therefore, a debt of gratitude, and it gives me pleasure to have this opportunity of publicly expressing, in the name of the College, our appreciation of their devotion and loyalty to the cause of Catholic education.

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They but reflect the disposition of their chief Pastor, whose interest in our work has always been kind, fatherly and sincere—an interest that was never obtrusive, though always watchful, an interest that has some likeness to the government of Divine Providence, allowing always for the play of personality and secondary causes, while verifying the etymological meaning of Bishop, it was overseeing.

I shall not attempt to express in words our thanks for that quiet, firm, loving and constant interest; rather shall we, by our labors in the service of Him whose representative we are attempting to honor, by our prayers for the future welfare of the diocese that is dear to our respected guest, by our ministry for the souls that are committed to his charge, endeavor to show how deeply we appreciate that our lines have fallen in goodly places.

In conclusion, I shall not mar the sincerity of what I have hitherto said by wishing Archbishop Williams fifty years more of life and labor; but I do wish—we all wish—that the years that God in his wisdom may see fit to allot him, may be years brightened by the loyalty and devotion of his priests and warmed by the love of his people, until he shall, like the great bishop of the gentiles, having finished his course and fought the good fight, receive as his reward the crown of justice.

Father Brosnahan's remarks were warmly applauded, and when he concluded, he received enthusiastic cheers.

Mr. John E. Gilman was next introduced, as the poet of the evening. He read the following poem: —

GOD PROSPER THEE.

By Mr. John E. Gilman.

God prosper thee,
Who girded on thy loins great Gideon's sword,
And bravely fought the battles of the Lord
For fifty years, 'gainst sin and heresy,
God prosper thee.

God prosper thee,
Who, with thy skillful hand upon the helm,
Doth steer our bark towards that eternal realm
Where Christ is love, and heaven is ecstasy,
God prosper thee.

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God prosper thee,
Who stands undaunted on that vessel's deck,
While waves of bigotry essay to wreck
Its noble form and graceful symmetry,
God prosper thee.

God prosper thee,
And keep thee chief o'er thy annointed crew,
Those faithful clergy, fervent, staunch, and true,
Who execute thy plans so zealously,
God prosper thee.

God prosper thee:
And give thee added years in thy high place;
Six hundred thousand pilgrims, seeking grace,
Repose their trust in thee confidingly,
God prosper thee.

God prosper thee:
Those holy men with whom thou'rt long acquaint,
The humble followers of the soldier-saint,
Through us, their proteges, say lovingly,
God prosper thee.

God prosper thee:
With glad felicitations thee we greet,
We thank our Father for thy life, replete
With rare good works, and love, and charity,
God prosper thee.

Mr. Gilman's poem was delivered in a manner that held his audience till the last line was read, when a long continued burst of applause showed them to be fully in accord with the good wishes showered upon His Grace by the poet.

A baritone solo was then given by Mr. Edward Machugh. After which, Mr. Thomas A. Mullen was introduced and delivered the following address of welcome to the Archbishop:—

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MR. THOMAS A. MULLEN'S ADDRESS.

Your Grace and Beloved Archbishop:—

In the name of the Young Men's Catholic Association, which I have the honor to represent, I extend to you sincere congratulations on the occasion of your Golden Jubilee and a most hearty welcome here on this, the night of our pride.

At the close of this season of joy the Young Men's Catholic Association esteems itself happy in securing your presence at its annual banquet, and assures you that it meets all the felicitations and congratulations of the several weeks last past with a hearty and a cheerful Amen.

But is there nothing wanting to these festivities? Is there no reason why we should, in a particular manner, take cognizance of the glad occasion which has thrilled the hearts of Catholics with pride and has made the whole community hearken and applaud? Surely yes. We have heard much of these golden years in the ministry. Men and women have vied with one another in recalling the days of your young priesthood. We have been told—and O! we have been forward to hear the glad tale—of your energy, patience, perservance, conservatism and sound judgment in the many trials through which the Church has passed in the last half century.

Young priests have loved to tell of your tender solicitude both for their bodies and their souls. We rejoice that the poor have been fed, the orphan sheltered and virginity safe guarded.

For all this we thank you. But there is something which concerns us more nearly still. We thank you for Boston College, of which you are the special patron, and in which you take so keen and lively an interest. What is Boston College to us that we should love it? Boston College means to us, the Young Men's Catholic Association, and the Association means a secure retreat from temptation and an invitation to the companionship of the good. It is a constant reminder to us of our duties as Catholics; it imposes the obligation of a yearly self-examination and public profession of faith; it keeps us in touch with the good Fathers whose unselfish lives teach the youth of Boston the stern but wholesome lesson that only through self-denial can mankind find salvation; and it suggests by association in the hour of trial the unfailing refuge of the Immaculate Conception. Therefore, it is, that with hearts overflowing with love and gratitude we greet you and hasten to call you, in a particular manner, by the sweet name of Father. All this, however, is but a glance into the past. Often during the cele-

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bration now closing we have asked ourselves whether amid all the joy there might not be some anxiety, some misgiving as to the future. What of the future, and who shall answer for it? Who but the young men of Boston, the hope and promise of the archdiocese, who gather round you to-night in love and reverence, and you take comfort in the conviction that as the past is secure so the future is safe.

Look about you,—may it please Your Grace—think what this vast number of exultant youth means. Remember that with a rare exception there is not one who does not owe it to you that he has been regenerated in the waters of baptism and in confirmation made a soldier of the Master. Shall the soldier forget his leader? Shall the past rebuke the future? You have loved to tell how ready our fathers were in your younger days to give you aid. Shall we be out done by them? As they failed you not in the older day, so we will not fail you now. They had you to guide them through troublous times, we have the example of your humility, your Christian fortitude, and your unwavering confidence in the native sense of justice of the American people now vindicated, which kept the Catholic Church in Massachusetts the admiration of her friends and made her the consternation and despair of her enemies. We shall not fail to profit by the example, but will endeavor so to regulate our conduct as always to be worthy of our Church and of the peaceful archdiocese over which, by the grace of God, may you preside for many years to come.

Take then with you the positive assurance of our admiration, our gratitude and our love on the occasion of your jubilee, or rather our jubilee, for yours have been the labors and ours the ripe fruits. And when these festivities shall have passed away and you linger fondly on the pleasurable incidents of this celebration, may it be not the least of your delights to remember this night, when the young men of Boston pledged, you as their spiritual father, moral lives and unwavering loyalty to the Church which you have loved so well and of which you have been so conspicuous an ornament, and prayed the Almighty to spare you for many years to be a benediction to your loving children.

My first word was one of welcome, so let my last be; and if I may take a slight liberty with the late laureate of England, pray accept this invitation—

Pay one visit here,
For there are none we hold so dear
Nor pay but one, but come for many,
Many and many a happy year.

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After Mr. Mullen's eloquent address, the toastmaster introduced the honored guest of the occasion, who was received with an ovation. After the cheers and applause had subsided, the Archbishop spoke as follows:

ARCHBISHOP WILLIAMS' RESPONSE.

I certainly have not words with which to express my thanks for the reception which you have given me to-night. I am not surprised, but I am astonished. We may always know it is coming, yet when it comes we are astonished.

It is needless for me to say that I have enjoyed what I have seen and heard to-night. As the gentleman who has just preceded me has so eloquently said, it is the future indicated by this assembly that makes this night so remarkable. We know and feel sure of the past, but we naturally look forward with great uncertainty to the future. What is to be said of the young blood that is coming up, of the new generations that is gradually but surely coming to the front? As I listened to the pledges which you have given to-night, all my uncertainties in regard to that future have been taken away.

You have praised your college which has been the source of all this. I shall therefore give my opinion of those Jesuit fathers who direct the destines of this noble institution. I come of good stock in this line. The first bishop under whom I served was a Jesuit. When Bishop Fenwick first came here as a stranger, he looked forward to the day when he would have a college of his own. Land having been given him and the college having been instituted, he sent for his companions in arms. This was the beginning of Catholic education in this state.

So there has been growing up among us a body of young men educated by the Jesuit fathers, who have laid the foundation of all that is highest and best in education in the archdiocese. You will not find such a condition elsewhere in the world. Catholic young men may come to this college and study for any line of business and professional life. Where will you find a broader system, a more comprehensive college, where doctors, lawyers and priests are educated together?

When, therefore, I speak of what I think of the Jesuit fathers, it is because I know their work, because we should not forget what they have done. I never forget to give them their portion of the due which the world ought to give them, but, I am sorry to say, does not always.

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But the future. For you, young men, the future is in your own hands. As you make it, so well it be. What an example you can give! What a power for good you can be in this city of Boston, you who are willing to think of something else beside the things of this world.

I feel that when you go forth into the world you will keep these things in mind, and that the needs of your life will correspond to the high thoughts to which you have given expression to-night.

I come here to encourage these things. It is impossible that I should be with you as much as I would like, but rest assured I am with you always in mind and thought, and I look forward to your future with hope and trust, which I feel will not be disappointed.

May you carry on the work of the future as you have done that of the past.

Thanking you again and again for your reception to me to-night, and for your generous expressions of fealty and praise, I leave you with the best wishes for your future prosperity and happiness.

The second regular toast, "American Citizenship," was next read by the toastmaster, who called upon Mr. James S. Murphy to respond.

MR. MURPHY'S RESPONSE.

American Citizenship is a vast subject for the world's consideration, and will be for generations, aye centuries, to come.

In the few minutes given me by the committee, it seems as if I could hardly touch one point on the vast surface of this great subject.

You know in the early days the single family stood by itself, and considered the rest of the world as enemies. Then families gathered into tribes for common preservation. Later, for the same reasons, tribes combined and made nations.

All outside were enemies.

The fighting man was the valuable man.

It required four thousand years and the coming of Christ, before the sentiment "Peace on Earth, Good Will to Men" began to glimmer through the world.

Nearly eighteen centuries later, to use the words of President Lincoln, "Our fathers brought forth upon this continent a nation conceived in liberty and dedicated to the proposition that all men are created equal." All men are not equal physically, all men are not equal mentally. Some have very sad limitations as to body or as to mind.

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Under our constitution all men are equal before the law, as all men are equal before their God.

Our government is the nearest approach to the Divine command, "Do unto others as you would that they should do unto you."

Our theory of government is based upon the individual man. The influence of the fighting man has grown weak; the influence of the man of peace has grown strong.

Even to-day with the beat of the drums of our Civil War almost ringing in our ears, one man has already found the warmest spot in our people's heart, and it is not the name of a soldier. It is the name of that great, noble, simple, homely man, Abraham Lincoln.

What better example can there be of the potent influence of American Citizenship than this man's life.

When a young man he split four hundred fence rails for every yard of cheap brown cotton jeans he needed to make a pair of trousers.

He made the great short speech of the world at Gettysburg. His name is second only to Washington in American history. Only American Citizenship could produce such fruit.

The day he was murdered he said to his wife, "We have laid by some money, and during this second term we will try save some more; but we will not have enough to support us. We will go back to Illinois and I will open a law office at Springfield or Chicago, and can do at least enough business to give us a livelihood." Great, kind, noble heart! Quitting the loftiest place in the eyes of the world. What modesty! Why should not such a man inspire mankind to noble thoughts? Why should not the world pay tribute to such an American Citizen!

It is not the man who is constantly patting his own back in public that deserves well of the country. He may call himself a patriot, but it may be a misnomer. Good, honest, conscientious work in any walk in life does not require a blare of trumpets to attract the attention of men of good sense. A man who has much time for talk has very little for work. Work has been the natural order of life since the Garden of Eden, and the man who is not a worker is not in harmony with the universe.

The boy who has been compelled to depend on himself has the better and natural chance to become the valuable, profitable citizen. Practice and experience compel improvement.

A fresh, clear life of honorable labor, a love of God and righteousness, are the natural inspiration for good citizenship. What better man can there be.

During our Civil War, Englishmen expressed great surprise that the richest, the freest nation on earth should throw away its wealth and its lives

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for principle. They could not enter into the spirit of the American Citizen. Their love of country seems different from ours. Only an American citizen could sing:

"Be proud! for she is saved and all have helped to save her,
She that uplifts the Manhood of the Poor,
She of the open soul and open door
With room about her hearth for all mankind."

Even to-day and to-morrow and for years to come we can all help to save her and preserve her in all her nobility and her *broad humanity*.

For years we have given the world an object lesson in broad humanity.

We have softened very much foreign methods of government.

We are moulding all who come to us here into composite Americans.

We are moulding ourselves into better men mentally and morally.

The calm peaceful worker who has stood for Charity and Truth the past fifty years has done his full part to give a larger mould mentally, and morally, to the new American and to the older American.

All of us are lacking some of the qualities of mind and heart which go to make up the good citizen in the full sense of the word.

We have our limitations.

Yet there are none of us who cannot in this inspiring presence, on the anniversary of fifty years of noble Christian work, draw a deeper breath and absorb a little of his spirit, and dedicate ourselves to fill the full part of one good citizen, that the government of the people shall always live in full strength and vigor. In all our walks in life, however humble, we can give good example. Think of how much good example the members of so large an Association as this can give. Every man's work is a sermon of some sort to all his neighbors. Let us hope that every sermon preached by the life of every member of this Association will be for good.

What better sermon has been preached to us and to our neighbors than our bishop's fifty years of love for all men.

What nobler comment on American Citizenship than such a life!

In this great work given us by the Almighty, of lifting up the "Manhood of the Poor" of all lands, there can be but few places in the front rank, but there are honorable places for all of us in the ranks of this great army of American Citizens. of which we here to-night are but a small squad.

Our watchword came with the Savior, "Peace on Earth, Good Will to Men." This is the essence of American Citizenship. On this basis alone is the future of our country secure.

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This spirit must prevail, and when our descendants in the generations to come shall gather on the anniversaries of other men who have deserved well of their countrymen, they will sing the same song, with the same hope and the same confidence, that we sing to-night:

"Our Country's God from out whose hand
The centuries fall like grains of sand,
We stand to-night united, free,
Loyal to our land and Thee,
We thank Thee for the era done,
And trust Thee for the one to come."

After the close of Mr. Murphy's remarks, a tenor solo was sung R. H. McMunn.

The third regular toast, the "The Press," was then read by Mr. Sheehan, who introduced Mr. M. J. Dwyer, editor of Donohoe's Magazine, to repond.

MR. DWYER'S SPEECH.

I am greatly honored by your invitation to respond to the toast of The Press here this evening. It is a privilege I shall always gladly accept, whenever possible; and an office of which I hope no deed or word of mine as an active member of the journalistic profession will ever make me unworthy.

It is but a platitude to speak of the press as one of the greatest and best forces of our modern civilization, and yet I do not think we can too often consider it in that light, nor make too great an effort to preserve and develop it as such. Whatever accusations can be justly brought home to the door of the press, it cannot be gainsaid that the great journals of the world are to be found on the side of law and order, of sound morality, of benevolence, philanthropy, and the best human advancement. They are the faithful conveyors to the public of the noblest sentiments of the contemporaneous leaders of thought and action; they carefully detail the discoveries and improvements of science; they follow the progress of religion, art and literature; of invention and conquest; in brief, they mirror forth the highest, noblest and best aspects of human life, and they do so for the worthiest and most commendable of motives, to give to all men an opportunity to know the world in which they live, of keeping place with all its varied movements, and sharing in its onward destiny.

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The influential press of the world is becoming more and more a part of the government of the world; influencing laws, creating public opinion, directing great public movements, and forming the character of large communities. In a country like ours, especially, it largely decides the choice of our rulers, keeps them within the limits of their constitutional right and duty, by searching, healthy criticism of their every public act and motive, and thus, by reflecting the varying influences of public opinion upon the popular representatives in the government, it helps to make this in reality a government of the people, for the people and by the people. It is upon the enlightened press of the country that the preservation and perpetuation of our liberties and the institutions springing from them are in a great measure dependent; it is upon the press that every good, ennobling movement for the welfare of the individual and of society relies for encouragement and support.

Our newspapers have become such far-reaching channels of communication between man and man that the apostles of old might have longed for them, and would have made use of them, had they existed, to bring the ends of the earth within reach of their divine message to mankind. We have a press that is to-day more puissant than the priest, and has an influence beyond that of the pulpit itself.

In deference to truth and to the reasonable criticisms that may be made, the faults and weaknesses, and event he positive sins of the modern press, may be freely acknowledged. It is a human institution, and shows the infirmities of its creator. Representing all phases of life, the press will reflect the worst as well, as the best, and there will be a journal for every class in the community which is large and important enough to demand and support it. Human enterprise is quick to perceive where capital can obtain its surest return, and so long as there is a commercial side to journalism, men will invest their money in the newspaper that pays the largest dividend, whether that paper be a high-toned, moral, cultured weekly, or a lurid recital of sensationalism and crime. This is without doubt a public calamity, but it is one for which the public is directly responsible.

A journal that is not supported by the public soon wearies of such a battle as an unprofitable newspaper has to wage to sustain itself, and it will soon give up the fight and go to the wall, leaving greater place for its contemporaries and competitors. If readers would not patronize the papers whose business it is to spread broadcast the scandals, the vices and vulgarisms of the day, we would soon have none of the class of papers that thrives upon the follies, the passions and the lower tastes of men and women.

Unfortunately, the greatest disgrace and shame of the press is not the sensational newspaper. That retards the perfection of modern journalism,

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it is true, vitiates the taste and principles of those who read it, and blemishes the fair repute of a community which supports it; but there is another class of journal, more baneful, more revolting to decency, and more contemptible to every sentiment of fair play. This kind of journalism is carried on by men who fatten on corruption of their own making; men who abuse the noble power and function of the press for the ends of slander, strife and smut; whose hearts are wells of infamous falsehood and hate, and whose pens seem to be made of the fangs of the rattlesnake and the viper. These men are the real curse and the present disgrace of American journalism. They are miscreants for whom the English language has no adequate expression, nor the law of the country a fitting punishment.

We shoot the rebel who has stirred up sedition and civil war; we gibbet the anarchist who has counselled murder and incendiarism; we imprison the thief who has robbed us of our rightful possessions; and yet we tolerate the wretched scribblers who combine the vilest qualities of these three, in their endeavors to range class against class, and to prevent the people of this glorious free land from living lives of peace and union, and charity; in their efforts to rob their fellow citizens of the good name, respect, right, liberty and good standing guaranteed them by the constitution, and by their attempts to inflame the popular mind to a frenzy. which, if unchecked, could result, as it has in the past, only in the widespread fanatical destruction of prosperity and of human life.

There is but one consolation in considering this class of newspaper; it cannot and will not survive. The free air of America is too strong and bracing for its deceased organism, and not all the feeding bottles of intolerance and malice in the land can sustain its pernicious, worthless life. The Bostonian representative of this kind of journalism is already in dishonor and disrepute. The offspring of falsehood and fanaticism, it was left on Boston's doorstep with a misappropriated American flag for its swaddling clothes, but it soon proved its base origin and evil tendency. It has been already repudiated by many of those who rejoiced at its christening, and I am willing to wager that it will not find nutriment enough in this community to keep it alive until it cuts its eye teeth.

But there is too much that is inspiring in the work and place of the press in the world to make us lose precious moments in its sewers and cesspools. I have said that the influential press aids and reflects all the good that is being done throughout the world, and I am happy and proud to add that it does far more of this than of anything else.

And right here is where I desire, Mr. Chairman, to make an application of the power of the press to our Association's aim and destinies. The press is the creature as well as the creator of public opinion, and is amenable

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to the influences which large bodies of citizens in any community can bring to bear upon it. It is an easy matter to win the hearty support and encouragement of an influential paper for any movement looking to the improvement of citizens. Mr. Chairman, I sincerely trust that next year we will have in our association a standing press committee, formed of earnest, able workers, who have time and interest enough to devote to the task, and who will exert themselves to interest the press of Boston in our Association on its broader, higher, nobler side, by having our best exercises more fully and more often given to the readers of our daily journals.

I assure you, gentlemen, that if we are blind to the great assistance the press can be to our higher aims, there are many other associations of similar objects as ours which are truly alive to the situation.

If you see more of non-Catholic than of Catholic matters in the papers, do not always put it down as the result of prejudice or disfavor; it is sometimes our own indifference or lack of appreciation as to how much we can obtain from the press for the asking. If we keep aloof from the press the press will keep aloof from us, except when it is obliged to report our doings. It is not because we are Catholics that we do not get more, but because we are not alive enough to know how the thing can be done; because we do not send our committees to the press often enough to represent the importance of our work: because we do not cultivate friendly enough relations with the newspapers and make them our greatest helpers and encouragers. When I remember that every faddist and theorist with a crochet to vex the public ear with, gets space from an indulgent press; when I know that every budding statesman with an ambition to rule a caucus, brings his news and his views to the papers, I often deplore that many of our large Catholic bodies, with a real, noble work to do in the world, are not more eager to avail themselves of the helps of the same powerful channel for the development of their objects.

In conclusion, Mr. Chairman, I would like to say a word in reference to our Catholic press. We are interested in the secular press, as I have endeavored to point out; but we should have a special interest in the Catholic journals of the day. The Catholic branch of journalism bears something of the same relation to Catholic readers, that this Association bears to its members and to every young man in this community. What we are endeavoring to do for ourselves and our fellow-men in a special manner, the Catholic press is endeavoring to do for the entire Catholic population of the country.

The two works are closely allied, and should be mutually and increasingly helpful. We, as members of a Catholic organization, have a particular duty and obligation to the Catholic press. We should not only

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cultivate it, but render it all the assistance, moral and otherwise, we can. If we do not do this, we are not true members, either of such an organization as this, or of the Church which fosters both the Catholic press and such associations as ours.

We are all familiar with the great literary and educational movements that have been springing up in every Catholic centre of population during the last five or ten years; with the rise and progress of reading circles, the summer schools, the Catholic lecture courses, etc. They are proof, if any were needed, that the pioneer age of Catholicism in America has in truth passed, and that we are starting on a new development of Catholic life and culture in this land.

In this new life the Catholic press should play an important part, and I hope is destined to do so; the part of guide, director, encourager and faithful chronicler. To live up to his ideals, to fill well its functions in building up the cultured life of the future, and to define clearly the Catholic position on all important matters of interest to the country, it must have the sympathy, the encouragement, the backing of wealthy Catholics, and the moral support of all Catholics, by being introduced into every Catholic home. The Catholic press is far from what it should be in any phase in which it might be considered, but the main fault lies outside itself in the lukewarm appreciation given by Catholic readers to its efforts and its mission among Catholics.

We should make our Catholic press grow with our growth. As we develop in numbers, it should increase in influence and power among the journals of the country. It will more fitly fill its appointed place in Catholic life, when we have awaked to our duties in its regard, and accord it the hearty encouragement it needs.

Our attitude then toward the press should be this: We should first influence and re-act upon the secular press by supporting none but the reputable, the clean, and the wholesome newspapers, driving from our homes the unworthy, the purely sensational, and the positively unclean; secondly, we should enlist its services for the good we are trying to do in the community; and lastly, as Catholics, we should lend all the aid in our power to the Catholic press. It is one of our most solemn obligations to ourselves, to our faith, and to our destinies as Catholic American citizens. It is, moreover, a duty we owe the moral welfare of our children and our posterity in this republic.

A recitation was next given by Mr. James McCabe. After which the toastmaster read the last regular toast, "Catholic Education," to which Mr. Charles I. Quirk responded.

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MR. QUIRK'S SPEECH.

Most Reverend Archbishop, Mr. Toastmaster and Gentlemen:—The toast which has been assigned me to respond to this evening is Catholic Education, the most important subject it has ever fallen my privilege and honor to speak upon. But I am fully aware of the fact that so comprehensive a subject can scarcely receive, in the short space of time alotted me, that consideration which its importance demands, and I shall, therefore, confine myself to answering the two questions which naturally present themselves to the inquiring mind in regard to this subject.

The first question is: What is Catholic Education. The second: What does Catholic Education accomplish?

I then outset I think you will all agree with me when I say that there is no one who denies the necessity for some system of education. For education regards the young children; and we know that, as the child is father of the man, so the society of children is the parent of the future of society which is to bloom and flourish in every country. Whatever affects children, affects society; whatever influences are brought to bear upon them in youth, the spring-time of their lives—those influences will produce a good or evil effect in the future of society. If the seed sown is bad, the harvest which society will reap in the days to come necessarily will be bad. But if the seed sown is good, then society will undoubtedly reap a good and abundant harvest. Moreover, the importance of the proper education of children is forcibly brought home to us, when we realize that if any error is committed in relation to such education, it is an error that can scarcely be remedied. The child, therefore, must be educated, and educated properly.

Now what are the ideas of the Catholic Church in regard to education, what is her system?

The few principles, gentlemen, that the Catholic Church lays down in regard to education are, I maintain, reasonable ones. She says education must take in every element or means of intellectual and spiritual well being. Education, she asserts, must apply itself to the whole soul of man, to every capacity of that soul. Education must bring out and develop everything and every power that is in that soul; not giving undue prominence to one, to the neglect of the other. And every reasonable man must admit that this is the proper idea of education, which means to bring out. What, gentlemen, would you say of the man who would bring up his child in this way, accustoming that child to work with his hands, to lift weights, to perform every exercise with his hands—if he never allowed that child to

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walk? You would naturally answer, he will make a strong-armed cripple of him. So it is with the soul; the child, in order to be educated, must be altogether educated—not one faculty or one power developed at the expense of the other. Such is the first principle of Catholic Education.

The second principle of Catholic Education is that of the education of the heart, of the affections, and of the will; it is as important, fully as important, as the education of the soul, and more important than the education of the intellect. Strange as this may, at first blush, appear, it is a fact, and why? Because, gentlemen, it is by the education of the heart and of the will that man's moral life is determined. No amount of knowledge that you can impart to a man's intellect will make him good or honest. You have no guarantee, because a man can read and write well, because he is ingenious, that he is an honest man. A man may be called "a mighty smart man," and yet be a consummate rascal. And what does this prove? Only as an illustration. It proves a great principle, namely, that the education that is to make a man what he ought to be, is education of the heart, rather than that of the mind. The Catholic Church, therefore, says I must apply myself in education first to the will, first to the affections. I must teach the mind. I must bring out these powers. I must stamp this will and soul with one divine resemblance that has been fixed into them; and, at the same time that I educate and give with one hand education to the heart and to the will, with the other I will pour into the intellect every form of knowledge, so as to make an intellectual as well as a moral man.

You, gentlemen, know the media through which this education of the intellect and the will is imparted. You know of those men and women who have consecrated their lives to the service of God and the education of girls and boys, young men and young women, so well that it is needless for me to dwell upon this phase of the system of Catholic Education. Those men and women who minister that education in their religious habits—in the consideration of their pupils uniting all that is tenderest and most human—is an argument insensibly made upon the minds of their pupils, that there is something better for men to live for than the things of earth.

And, gentlemen, what the system of Catholic education attempts to accomplish, it does accomplish. There may be some who have had the advantages of a Catholic education to whom the advocates of such a system cannot point with pride. But the exceptions do not prove the rule. When we consider the number of illustrious men of church and state who have been educated in Catholic schools and colleges, when we consider the number of pure and noble-minded women, who have spent the schools days of their girlhood within sequestered convent walls and have come forth into

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the every-day, busy world to elevate, ennoble and purify the condition of their fellow-beings, can we not honestly and truly claim that Catholic Education accomplishes its purpose?

Such, in brief, is the system of Catholic Education, its aims and results. It is a system founded on principles of truth and morality, a system that educates those who come within the radius of its beneficent influence to regard the teachings of God as infinitely superior to the teachings of God's creatures. Catholic education teaches all that is good for man to know, all that is best for the temporal and external welfare of the individual; it teaches man what are his correlative duties toward God, society, and himself and plainly points out in what human happiness truly consists and the goal to the attainment of which our efforts should be directed.

Gentlemen, the system of Catholic Education is co-eval with the Church of Christ, and as that sublime and divine institution will last unto the end of time, so the system of Catholic Education will, notwithstanding the shafts of hostile and adverse criticism that may be hurled against it by those who cannot regard it with unbiased minds, continue to disseminate the great truths on which it is founded, and to educate, bring forth, true American citizens.

Mr. Sheehan then introduced two of the reverend guests, whose names were not down on the programme, Rev. Edward V. Boursand, S. J. and Rev. William O'B. Pardow, S. J., Provincial of the Province, who preached the annual retreat of the Association in '90. Both spoke wittily of their interest in the welfare of the members, and ended their remarks with sincere wishes for their future prosperity.

John J. Brady, Secretary of the National Catholic Union, was then called upon, and spoke of the work which his Association was accomplishing for the the young men of the country.

The singing of "Auld Lang Syne" brought one of the most brilliant events in the history of the Association to a close.

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RECEPTION

TO

HIS GRACE ARCHBISHOP WILLIAMS,

BY THE

PAROCHIAL SCHOOL CHILDREN

CONNECTED WITH THE

CHURCH OF OUR LADY HELP OF CHRISTIANS,

NEWTON.

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RECEPTION

TO

HIS GRACE ARCHBISHOP WILLIAMS,

BY THE

PAROCHIAL SCHOOL CHILDREN OF NEWTON.

The Golden Jubilee of His Grace Archbishop Williams was inaugurated at Newton on Wednesday, May 1st, 1895, when a reception was tendered him by the children of the parochial school connected with the Church of Our Lady, Rev. Michael Dolan, pastor.

A meeting of the Newton Parochial School Corporation, of which His Grace is president *ex-officio*, was held that day, and as the Archbishop was to attend, it was deemed a fitting time to recognize his golden jubilee, which was to be observed with appropriate ceremonies May 17. The reception, therefore, was utilized as an occasion of furnishing the members of the parish of the Church of Our Lady an opportunity to offer their tribute of affection and esteem.

The parochial schoolhouse hall, where the exercises were held, was completely filled. The audience was made up of the pupils, their parents and friends, and quite a large number of invited guests, the latter representing all shades of Christian belief. More than one thousand persons were present.

The platform, occupied by the clergymen and the members of the committee in charge of the affair, was tastefully decorated with tropical plants, and adorned here and there with groups of tall palms, amid an environment of beautiful cut flowers.

On either side of His Grace, who occupied the seat of honor in the centre, were the following:

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Rev. Bishop Brady, Fr. Fidelis, Fr. Robert and Fr. Hyacinth. Passionist missionaries; Rev. Fr. Begley of East Weymouth, Rev. Frs. Dolan and Gilfether, pastor and curate, respectively, of the Church of Our Lady; Dr. Thomas F. Carroll and Mr. S. J. Maskell of Newton.

The exercises were initiated by Miss A. Briston, who gave a fine rendering of the march, "Salut a Pesth." Then followed the Song of Welcome by the children of the school.

SONG OF WELCOME.

We greet thee, we greet thee, with smiles and with song,
Like fountains gay, gladsome and free,
Joy swells from the hearts that have cherished thee long,
Hearts bounding with innocent glee.

And now a fond tribute, united, sincere,
We give thee, our father and friend,
To hail thy glad coming, to welcome thee here,
Our hearts and our voices shall blend.

Once more we hasten to swell the glad strain,
With voices united and free,
Smiles and heart greetings we offer again,
O heaven sent father, to thee.

And now our glad tribute, united, sincere,
We give thee, our father and friend,
To swell the glad chorus, to welcome thee here,
Our hearts and our voices shall blend.

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After the singing, the following poem, written for the occasion by Rev. Michael Dolan, was read by Miss Mary Connolly:

Now that all nature seems praising Your Grace,
Even the birds and the flowers of May,
We children would like with the rest to keep pace,
But we know not what's proper to say.

The old folks still speak of a priest whom long since,
They had cherished, and trusted so fondly of yore,
Who, in stature, in mould and in gait was a prince
Before either mitre or pallium he wore.

In bronze or on canvas, the best of the artists
Cannot reproduce him, they're sure,
That so far, to their minds, the attempt of the smartest
Is only an innocent caricature.

His rule, as a bishop, was scarcely perceived,
And yet, there was never a doubt that he ruled.
His judgment was seldom called up or deceived,
For it was known that he could not be fooled.

If he tried to be great, they had never been told,
But his mind and his will seemed to work everywhere,
With a hundred hands, like the hero of old,
Each city and village attests he was there.

Churches and schools springing up by the score,
As if by some magic, they cannot tell how.
Priests, laics, religious, launch out from the shore,
For the pilot's awake that's in charge of them now.

Fifty years of such life is not easy to find,
We wish you would live them all over once more.
To rule with that justice, so firm and so kind,
That has made us so much that we were not before.

And if this cannot be the reward of our song,
We ask God, in his goodness, to leave us Your Grace,
Until he finds one, and we know 'twill be long,
Who is equal, in all things, to filling your place.

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After the reading of the poem, Miss Blanche Haskell, on the part of the school, presented His Grace with a purse containing two hundred dollars in gold; and Miss Mary Stuart, on the part of the school, presented a large floral offering.

The next feature of the reception was a floral offering from the small children of the school, fifty boys and fifty girls.

They prefaced there gift with this song:

FLOWER SONG.

Archbishop, we bring in our loving hands,
These beautiful flowers to you,
We gathered them fresh from the spirit land,
All sprinkled over with dew;
Roses of lovliest crimson,
Lilies whiter than snow,
Violets of clustering azure,
Gemm'd with flowers of starlike hue.

CHORUS.

Beautiful flowers from spirit land,
Sparkling with etherial dew,
Your children bring in their loving hands,
Bring flowers, Archbishop, to you.

Bright crimson roses we found them twined,
Around an evergreen.
Bending over the snowwhite lilies,
Looking up from the stream;
On the bank there close beside them,
Gathered we these violets blue,
In the sunlight just beyond them,
Bloomed the flowers of starlike hue.

After singing, the children filed upon the platform, each depositing a rose in gold and silver vases placed upon the table in front of the Archbishop. Those presented by the boys were beautiful Jacks, and those of the girls were pure white in color.

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A pianoforte trio by the Misses Maskell, Mullen and Belger preceded the principal address to the Archbishop by Rev. Fr. Robert, superior of the Passionist fathers. He said:

Most Rev. Archbishop:—Although not affiliated to your diocese, but laboring simply as a Passionist missionary among your people, yet am I happy in the privilege granted me of addressing you this festal day and mingling my tribute of praise and congratulation with that of the dear innocent children, the outpourings of whose little minds and hearts are but the faintest echoes of those older and more mature in years.

As a representative member (though unworthy) of the body of Passionist Fathers throughout the land, I wish to congratulate Your Grace this happy day of your golden jubilee as a Priest of God, and in the name of superiors and subjects, wish you every blessing from on high, "ad multos annos," permultosque annos!

Although without permanent abode in your great archdiocese, we are not strangers to Your Grace. Long since have we learned to respect, to admire, to love you. In our missionary labors throughout your diocese, labors that extend back to early days of your priesthood, we have ever found in you not only support and encouragement, but the warmest and truest of friends, a kind and tender father. When called to labor for your people, we have always found a hearty welcome and a home in the abode of your priests, who nobly reflect your kindly character. We have found a home beneath your own paternal roof.

Well do I remember from earliest days how our older Missionary Fathers spoke of John Joseph Williams, whose missionary zeal as a priest, whose firm yet gentle sway as a bishop and archbishop, "fortiter suaviterque disponeus onmia" was held up to us, as a model for all, whether priests, missionaries or superiors.

Well, therefore, may I take singular delight in congratulating Your Grace this day of your Golden Jubilee. Fifty years of a stainless record as a priest of God. Twenty-nine years as a faithful and model shepherd. Twenty years with the burdens and cares of an archbishop. Fifty years of untold sacrifices and untold merits. Oh, forbear with us, Your Grace, if we do pour forth with seeming extravagance, the pent up feelings which your long, noble and beautiful life has generated within us, and this golden opportunity permits us make manifest.

May the good God bless the remaining years of your life (and may they be many) with every benediction from on high? May the bright light of that grand intellect never grow dim! May the strength of that noble will ne'er diminish! May the burden of years rest gently on you!

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May your beautiful model life continue to mould in the future as it has in the past career of clergy and laity, and may forever in benediction be held, the name and the memory of John Joseph Williams, our model priest and beloved Archbishop.

A congratulatory address was also delivered by Rev. Fr. Fidelis, who expressed the hope that His Grace might be long spared to carry on the great work in which he was engaged, for the glory of God and the uplifting of mankind.

Archbishop Williams made an appropriate response. He said that his visit to Newton afforded him great pleasure. "I am grateful, too," he added, "for the words of commendation, if in my humble capacity there has been any record of accomplishment. As Archbishop of this diocese, however, that which I can take pride in is such sights as the beautiful one presented by the members of this school, representing as it does a zeal for education and a regard and respect for God's laws. It is a great privilege for me to find a group of children cared for by an earnest pastor, who gives every thought to your care and spiritual welfare. May God bless you all, my children, your teachers and your friends, and may He be your inspiring influence and example always."

At the conclusion of the remarks of the Archbishop, the audience knelt and received his blessing. The clergy then filed from the platform, and escorting His Grace, left the school building and entered the parochial residence, where a dinner was served.

The event was one of the most memorable and noteworthy in the annals of the Catholic denomination in Newton.

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RECEPTION AND PRESENTATION

BY THE

PUPILS OF THE SACRED HEART CONVENT

AND THE

SODALITY OF THE CHILDREN OF MARY,

ON

MONDAY AFTERNOON, MAY 13, 1895,

AT THE

SACRED HEART CONVENT, MASSACHUSETTS AVE.

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RECEPTION AND PRESENTATION

AT THE

SACRED HEART CONVENT.

One of the earliest demonstrations in honor of the golden jubilee of Archbishop Williams took place in the Sacred Heart Convent, Massachusetts Avenue, on Monday afternoon, May 13.

The study hall, where the exercises were held, was transformed into a perfect bower of beauty, spreading palms and immaculate lilies alternating with clusters of carnations and roses, making a picture, over which myriads of lighted tapers, softly shaded, cast a subdued light.

Surrounding the dais, which had been erected for His Grace, and forming a background, were masses of foliage artistically arranged.

A statue of the Sacred Heart enhanced the decorations, and at the farther end of the hall was a bust of the Archbishop, flanked with the figures in gold, "1845," "1895."

The hall was filled with a distinguished gathering, and occupying reserved seats were the members of the Sodality of the Children of Mary.

The pupils of the Academy, dressed in white, were seated on either side of the hall, and as the Archbishop entered the hall accompanied by his priests, they formed a guard of honor.

While the ecclesiastical procession was being conducted to the platform the children sang the chorus, "Tu es Petrus," with fine effect, Miss Lambert rendering the solos in a pleasing manner.

Seated on either side of the Archbishop were Very Rev. William Byrne, D. D., V. G.; Rev. Richard Neagle, Chancellor of the Archdiocese; and about fifty other priests were present.

After the chorus, Miss Katherine Conway delivered the Address of Welcome in a graceful manner.

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A violin solo, "Reverie," was rendered by Miss Meade, and then Mrs. Mary Elizabeth Blake read the following jubilee poem:

PROSPERE PROCEDE ET REGNA.

O golden jubilee of happy fame!
  Not built on sudden light of chance or state,
  Not raised triumphant by red hands elate
With glory that is but the twin of shame.
Nay, even more than the blessed bay,
  Uplifted for the brow of seer or sage,
  To mark its crown of pilgrimage,
And cheer his feet on the appointed way!
For thy glad feast doth speak of love and peace;
  Of wrong made right; of strength in brotherhood;
  Of might subdued beneath the power of good;
  Of harmony divine, that shall not cease,
Till ransomed souls in glad accord do rise,
To taste immortal bliss on hills of paradise.

Thou who dost till the furrows of the Lord!
  Through endless weariness of loving toil,
  Enriching with fond care the stubborn soil,
And making harvests laugh above the sward
That else was barren! Thou whose tireless strength
  Doth guide the plowshare, tho' the day be long,
  And rest now sweetly with its even-song,
To where the shadows fall at twilight length—
  Proceed and reign! above the chosen field,
  That hymns thy praise in ever-ripening sheaves,
  And tender garlands of fresh buds and leaves;
  Still make the land its wealth of homage yield
Unto the Master, that his eyes may see
This darkened earth more like to heaven because of thee!

A selection, serenade, by Miss Hendricken, was delightfully rendered, and then followed an address by Miss Queenie Campbell, "Fifty Years in the Master's Vineyard," at the close of which she presented His Grace with a basket containing fifty calla lilies.

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A pretty little girl also presented the Archbishop with a wreath of choice exotics on which was inscribed, in immortelles, "Fifty Years."

A selection from "Faust," by an orchestra composed of the pupils, closed the exercises.

The Archbishop made a brief but eloquent address, in which he feelingly expressed his gratitude to the children and their teachers. He said: —

I take such pleasure in your goodness, not for myself alone, although I am mixed up in it all, but for the Church, whose history we are making. I am reminded of the noble men and women who have passed away trying to do just what you have done, and because I have been permitted to live I must stand the brunt of all their effort, and what they stood for. I cannot help looking forward to the development of the next fifty years and wonder what it shall be.

I thank Almighty God for being permitted to see these fifty years of happy life. They have been years of hard work, but there has been no sorrow in them.

I thank you, my dear children, for your good wishes, but give them back to you, trusting that you in your youth and consecration may use them in carrying on the work of God.

His Grace then expressed his appreciation of the reception tendered him, and while all knelt pronounced the benediction.

Previous to the exercises, the Archbishop was presented with a magnificent gold ciborium from the pupils of the Sacred Heart, and with a full set of vestments of a like number of colors used at church festivals during the year, and a quantity of exquisitively embroidered altar linen, by the Children of Mary, as well as a statue of the Sacred Heart.

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RECEPTION AND PRESENTATION

BY THE

CATHEDRAL SODALITIES.

On Monday evening, May 13, the Sodalities connected with the Cathedral tendered a reception to His Grace the Archbishop.

The members of the Married and Single Women's Sodality were assembled in the basement. At 8 o'clock the Archbishop, with Rev. Henry A. Sullivan, Rev. Richard Neagle, Rev. Nicholas R. Walsh, Rev. Edward Connolly and Rev. Thomas J. MacCormack, entered and took seats.

The following musical numbers were then rendered: Greeting, chorus; piano solo, Miss M. Mahoney; Ave Maria, Miss M. Crowley.

After the singing, Miss Agnes Haggerty addressed His Grace and presented him, in behalf of the Sodalities, with an elegant monstrance, used in the benediction of the Blessed Sacrament.

In replying to the address, the Archbishop thanked the ladies for their kind rememberance at this time, and, coming as it did from the members of the Cathedral parish, he would cherish it and always remember them for their kindness.

The Archbishop and the other clergymen then repaired to the Chapel of the Blessed Sacrament, where were assembled the members of the Married Men's Sodality. After an appropriate welcome, Prefect Taffe presented the Archbishop, in behalf of the Sodality, with a beautiful rochet.

The Archbishop was visibly affected at this manifestation of esteem on the part of the men of the parish, and in thanking them made and eloquent response, in which he rehearsed the many times they had aided and encouraged him in his work on the new Cathedral.

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PRESENTATION AND ENTERTAINMENT

BY THE

CHILDREN OF THE CATHEDRAL SUNDAY SCHOOL,

ON

SUNDAY, MAY 19, 1895.

The children of the Cathedral Sunday School paid their tribute of love to the Archbishop on Sunday, May 19, by presenting him with an alb. An entertainment was also rendered. Three boys delivered an address in verse, and five children, representing the five decades of years in the priesthood of the Archbishop, rendered appropriate lines.

The presentation of the alb was made by Mr. J. T. Brennan.

In response, Archbishop Williams briefly and tenderly spoke of his constant regard for the children of the Sunday School, and said that in appreciation of them he would wear the alb at celebrations of the Mass.

At the close, the children, about a thousand in number, joined in singing the "Te Deum," and the Archbishop imparted his blessing.

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CELEBRATION OF PRAYER

FOR

ARCHBISHOP WILLIAMS.

The Memorial of the Celebration of Prayer presented to Archbishop Williams on the occasion of his recent jubilee by the League of the Sacred Heart, is a beautiful tribute in the shape of a book. The cover is made of watered celluloid, lined with heavy ottoman silk. The ornamentation is done in gold leaf, shaded with carmine. At the top are the dates 1845—1895, between which appears the badge of the Sacred Heart. Below, suspended from a chain, hangs the promoter's cross, and on the scroll is the inscription: "Spiritual gifts presented to His Grace, Most Rev. John J. Williams, D. D., by the promoters and associates of the League of the Sacred Heart, in token of their sincere affection and profound veneration for the Bishop of their souls, on the fiftieth anniversary of his priesthood." From the Immaculate Conception Branch of the League of the Sacred Heart. The spiritual bouquet, printed in gold, forms the inner part of the book, and is done on vellum in gold shell, ornamented with violets in the Dresden style. The spiritual gifts presented show by their numbers how tender a place the venerable Archbishop holds in the hearts of his spiritual children: 41,583 Holy Communions; 318 Masses celebrated; 74,520 Masses heard; 120,323 visits to the Blessed Sacrament; 89,173 Beads; 35,954 Stations of the Cross; 88,984 Hours of Labor; 234,835 Prayers, Angelus, etc; 61,819 various good works.

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